Certē godly / learned / and comfortable conferences / betwene the two Reuerende Fathers / and holye Martyrs of Christe / D. Nicolas Rydley late Bysshoppe of London / and M. Hughe Latymer Sometyme Bysshoppe of Worcester / during the tyme of theyr emprysonmentes.

Wherunto is added.

A Treatise agaynst the errour of Transubstantiation / made by the sayd Reuerende Father D. Nicolas Rydley.

M. D. LVI.

„ Ryghte deare in the sighte of the Lorde is the death of his sainctes.
Psal. 116.

Quos habuit quondam viuentes vna voluntas.
nunc vita functos vrna habet vna duos

Printed by John Audeley.

To The Reader.

GRace and peace / &c. Good Christian Reader her are sett forthe for thine instruction / and comforte / certen learned / and comfortable conferences / Betwene the two Reuerende / and godly fathers M. Rydley / and M. Latymer: whose bodies the Romishe tyrannie of late hathe tormented / and fier hathe consumed: whose sowles mercie hathe embraced / and heauen hathe receiued / yelding thone vnto the enemie to deathe / for testimonie of the truthe / commending thother vnto god in suer hope of lyfe. Wher vnto is also added a learned treatise / and a cleare confutation of the fonde / and wicked opinion of Transubstantiation written by the said M. Ridley. And forasmuche as these their scrolles / and writynges wer by goddes good prouidence preserued / and as it wer raked owte of the asshes of thauthors: cōteinīge as well cōfortable cōsolatiō for suche as are in the schole of the crosse / as also goode / ād profitable admonitiō for them which eyther of ignorāce / either of infirmitie / or by flattering of them selfes with vayne pretenses / do yelde vnto the wicked worlde: the reuerence due to the reuerende fathers / the zeale towardes the setting forthe of the tried truthe / and the readye goode will to comforte / and confirme weake consciences / would not suffer the any lenger to wante these smalle treatises / and yett no

smalle treasures. That as in life thei profited the by teaching/ and in deathe by example/ so after death they may doe the goode by writing. And albeit the matter of it selfe is sufficiente to commend it selfe/ yet it cannot be but the worthines of the writers/ will encrease creditte/ and giue no small authoritie to the writynges. M. Latymer came earlier in the morning/ and was the more auncient work-
Matt. 20. eman in the lordes vineyarde/ who also may verie well be called (as diuerse learned men haue termed hym) the Apostle of Englād: as one much more worthie of that name/ for his true doctrine/ for his sharpe reprouinge of sinne/ and superstition/ then was Augustine bisshop of Canturburie for bringing in the popes monkerie/ and false religion. M. Ridley came later aboute the leuenth howre/ but no doubte he came when he was effectually called/ and frō the time of his calling/ became a faithfull/ labourer terrible to the enemies for his excellent learning/ and therfore a meete man to ridde owte of the lordes vineyarde the sophisticall thornes of the wrangling aduersaries/ which dyd well appeare in all disputations/ and conferences that wer in his tyme/ and partlye doth appeare in these shorte treatises folowing. But what shal it nede in manye wordes to prayse them/ whose lyfes wer moste commendable/ whose deathes wer most glorious: in office and vocation bothe lyke/ in labour and trauail bothe faithfull/ in learning and iudgemēt both sounde: in minde and maners

bothe

bothe milde/but in goddes cause bothe stoute. For neither threatned deathe/ neither loue of present lyfe/ could shake the foundation of theyr faithe/firmely grounded apon the suer rocke Christe. Theyredemed liberti of conscience/ with the bondage of the bodie/ and to saue their lyfes/they wer content to lose their lyfes. This was not the worke of the flesshe/ but the operation of goddes mightie spirite: who hathe euer frome the beginning not onlye builded/but also enlarged his churche by the sufferance of his sainctes/ and sealed his doctrine with the bloude of his martyrs: as S. Augustine speaking of the persecutions in the primatiue church doth well declare in theis wordes. Matt. 7.

Ligabantur, includebantur, cædebantur, torquebantur, urebantur, & multiplicabantur. De ciuita. Dei lib. 22 cap. 6.

That is to saye. The Christians wer bounde/ wer emprisoned/wer beaten/ wer tormented/wer brente/ and yet wer multiplyed.

Yf Justinus Martyr when he was yet an heathen Philosopher (as he confesseth of hym selfe) was moued to embrace the fayth and religion of Christe/ in beholding the constante patience of the martyrs which suffred for Christe in his tyme: how muche more oughte the patiente suffringe/ and voluntarie death of these notable fathers/ with many other learned/godlye men/in our dayes/whose names are writtē in the booke of lyfe/ not only moue/but also pearce/ād perswade all godly heartes constantely to remayne in the truthe knowen? For Apolog. 1

vndoubtedly the truthe of the cawse they ſuffred for: is moſte euidente by goddes worde/ and hath ben ſo fully taughte/ ſo clearely ſette forthe by many and ſundrye writynges / that it is open to the Conſciences of all the worlde/euen of the verie aduerſaries themſelfes that perſequute it (greater is theyr damnation) excepte it be to ſuch/whome the
2. Cor. 4. godde of thys worlde/malice / ambition/ auarice/ or ignorance hath blynded. Which thynge needeth none other proofe (eſpecially for the realme of englande) but only to call to mynde with what conſcience and conſtancie / theſe pyllers of the church that can nott erre / haue walked in Religion theſe twentye yeares by paſte/how they not longe agoo receiued and allowed thynges / which with fyre/ and fagotte/they perſequute now/ and ſhranke from me that thē/which now they moſte earneſtly maintеyne. And allthoughe ther appeared in the latter dayes a ſhadow of ſtowteneſſe in a few / yet it was in dede nothynge. For it ſprange not owte of any zeale to the cawſe/ or cleareneſſe of conſcience/ but rather owte of a lyke ſubtylle / and forye preſumption / as the Syrians once conceiued/ when
3. Reg. 20. they putte themſelfes in the daunger of Kinge Achab ſayeng. Beholde we haue heard that the kinges of the howſe of Iſrael are pitefull/and mercyfull. For owte of all dowte K. Henry theyghte coulde as eaſely haue obteined at wincheſters handes/and others a conformytee in puttyng downe the Maſſe/ and all the reaſte / what ſo euer hath

ben

ben done (by order) sence/ if he hadde earnestly minded it/ as the abolisshinge of the pope/ monkerye/ pylgremages/ reliques/ with lyke baggage: all which are now agayne/ thinges well estemed/ and couered (as all the resydew is) with the clooke of the Catholike church. But to returne to the matter we haue in hāde/ in this littel treatise (goode read) thow shalte perceiue another māer of spirite thow shalte thīke (if thow thi selfe be not verie dulle) that thow hearest men speake which hadde learned the lessō of thapostles/ that is/ to obei godde rather thē mā: ād hadde not learned the Romisshe Epicures lesson/ to applye fayth/ and religiō to the presente state of policie/ to turne with the tyme/ and serue all seasons: men before death/ deade vnto the worlde/ accowmptynge with S. Paule/ all other thynges to be dāmage/ losse/ and vile/ that they myghte wynne Christe: mē zealouse for the howse of godde/ and the glorie of hys name: suche as hadde allreadye layed open theyr consciences/ and infirmitees before the iudgemēte seate of godde/ and hadde agayne (throughe Christe) receiued the effecte of fayth and true righteousnes/ that is/ peace of conscience/ and ioyfullnes in the holy ghooste: and so hadde a fulle taste in thys mortalle body of immortalitee/ in miserie of happinesse/ in earth of heauen. O Englande/ Englande/ how greate is thy losse for the wante of them? how horrible is thyne offense for killinge of them? how greuouse will thy plage be/ when the reuenger of innocente bloude

Acto. 4.

Phil. 3.

Rom. 14.

ſhall call the to an accowmpte for them / if thow doo not repente in tyme: Godde graunte that the admonitions of theſe and other godly martyrs maye ſo warne vs / theyr doctrine ſo inſtructe vs / and theyr example ſo cõfirme vs in the true knowlege and feare of godde / that flyenge and abhorringe Idolatrye / and ſuperſtition / we maye embrace true religion and pietee / forſakinge the phantaſyes of men / we maye humblye obey the written worde of godde / and ruled therby / directe all our doyngs to the glorie of his name / and our owne endeles ſaluation in Chriſte Jeſu / Amen.

In the name of Jesus let euerie knee bowe. Philip. 2.

A Busshop owghte to be vnreproueable/ as the Stuarde off godde/ &c. cleauinge faste to the trew worde off doctrine/ &c. Tit. 1. All worldly respectes putte aparte/ off shame/ deathe/ losse off goodes/ and worldely commoditees: Lett me haue I praye you/ your aduyse in these matters folowynge. Thatt is your assent/ ād cōfirmatiō in those thinges/ whiche your iudge that godde doth allowe/ and your best cownsell and aduertisemēt/ wher you thinke otherwise/ and your reasons for both the same. For the wiseman sayeth: One brother which is helped of another is Like a well defensed Citee. N. Ryd. Tit. 1. Prou. 18.

The causes thatt moue me to absteyne frome the Masse be these.

It ys done in a strawnge tounge which the people doth not vnderstande/ contrarie to the doctrine off the Apostle/ 1. Cor. 14. 1. Cor. 14.

Wher is no vnderstandinge/ ther is neither edifyenge/ nor confort: for besydes that they speake H Latym.

in to the ayer/the minde receiueth no p:offet: They are one to another as alienes / the Pariſſheners will ſaye their p:ieſtes are madde/ wheras all thynges owghte to be done ſo as they maye ediffie. Let euerie man knowe/that the thynges which I wri-
1. Cor. 14. te(ſayth S. Paule) are the commaundementes of the lo:de. Suche abſurditees are to be eſchewed.

N.R. Ther is alſo wantynge the ſhewynge off the lo:des deathe/ contrarie to the minde off the Apoſtle: As often as ye ſhall eate this b:eade / and d:incke
1. Cor. 11. off this Cuppe / ye ſhall ſhew the Lo:des deathe/ till he come. What ſhewinge can be ther/wher as no man heareth/that it to ſaye vnderſtādeth what is ſayde: No man (I meane) off the commen peo-ple / fo: whoſe p:offet the p:ayer of the churche oughte ſpecially to ſerue.

H. L. Woo be vnto you that take awaye the keye
Luc. 11. off knowlege. The Papiſtes ſtudie by all meanes to make the people ignō:ante/ Leſt theyr ignō:ante ſir Jhons ſhuld be hadde in Leſſe eſtimation / o: deſpiſed: which is cleane contrarie to Saint Paules p:actiſe / who wiſſhed that all
Coloſſ. 1. men myghte be fulfilled with all knowledge/ and to be perfite in Chriſte Jeſus/ꝛc. The inſtitution of Chriſte / if it wer reherſed in the vulgare tounge/ ſhulde be/not only a Conſecration/but alſo a frutefull p:eachinge / to the edification off the hearers/ wher as in the popiſſhe Maſſe it is neyther vnderſtanded/no: hearde: whils the commen people are vtterly ignō:āte / what their p:eeſtes doo/ o: what

they

they goo abowte/ whether they blesse/ or curse. The Apostles vnderstoode Christe/ when he celebrated his supper/ Therfore doo these papistes swarue fro me Christe in theyr Masse.

Ther is no Communion/ but it is made a priuate Table/ and in dede owght to be a Communion. For S. Paule sayeth. The breade which we breake/ is the partakynge of the bodie of Christe. And Christe brake/ and distributed/ and sayde. Take/ and eate/ &c. But that they make it a priuate table/ it is open. For wher they be manie preestes which will communicate/ they doo it not in one Table/ or aulter/ but euerie one off them haue their aultars/ masses/ and tables.

.N.R

1. Cor. 10.

Matt. 26.

The papistes make the lordes table, a priuate table

H.L.

To make that priuate which Christe made commen/ and willed to be communicated/ maye seme to be the workmanshippe of Antichriste hym selfe. The Canons of thapostles doo excommunicate them/ which beinge presente at commē prayer/ &c. doo not also receiue the holy communion. And vnto the same agreeth the decree of Anacletus. When the consecration is done (saieth) he let all such communicate/ as entend not to be excommunicate.

Cano. 10.

De Cons. dist. 1. cap. Epis.

That which is firste/ is trew/ that which is Latter/ is counterfayted/ sayeth Tertulliane. But the papistes saye we doo it priuately Bicawse we doo it for others. But wher haue you your Com-

Tert. contra Praxeam.

mission to Masse/and sacrifice for others?

N.R. The lordes commaundement of communicating the cuppe vnto the laye people is not observed according vnto the worde of the lorde: drincke ye all of this.

Matt. 26

H.L. As often as ye shal eate this bread/ and drincke of this cuppe/ ye shal shew the lordes deathe &c. so that not the partaking of the one onlye/ but of bothe is a shewing of the lordes deathe bicause in his deathe the bloude was deuided from the bodie/it is necessarie that the same diuision be represented in the supper/otherwyse the supper is not a shewing of the lordes deathe/&c. Let a man examine hym selfe/&c. But this worde (Homo) is of bothe gendres/ therfore it is as wel commaunded to the woman to drincke of the cuppe/ as the man/&c. But the Kings argumente once againste me was this. Whē ye come to guther to eate. He saieth not/ (saiethe he) to drincke/ I aunswerid it was not needfulle seing that a litle before he had made mention of bothe/ in theise wordes. And so let hym eat of that breade/ and drincke of that cuppe. Homo/ that is to saye aswel the woman as the manne. Vnder the name of bread which betokenethe all sustinaunce of the bodie/drincke is also vnderstanded in the scriptures. Otherwise they woulde saye that Christe did not drincke after hys resurrection withe his disciples excepte Peter had saide: We

1. Cor. 11.

The lordes death is not shewed, excepte both partes of the Sacrā. be ministred. Thargument of K. Henry the 8.

1. Cor. 11.

Acto. 10.

did

did eate and drincke with him after he arose from deathe.

They doo seruyllye serue the holye sygne (as S. Augustine speaketh) in steade of the thinge signiffied/ whiles the sacramentall breade by a solenne or commen errour is adored/ and worshipped/ for the flessh taken of the sonne of godde. N.R. L.3 de do. Chris. c. 9.

Iff ye denie vnto them theyr corporall presence/ and transubstantiation/ theyr phantasticall adoration will by and by vanissh awaye. Therfore be stronge in denienge suche a presence/ and then ye haue wonne the felde. Furthermore/ in the first supper celebrated off Christe himselfe/ ther is no mention made off adoration off thelemētes/ who sayd/ Eate ye/ and drincke ye/ not worshippe ye. Therfore againste Adoration maye be spoken that saynge off Christe concerninge diuorse. Frome the begynnynge it was not so. But the deuill secretlie/ and by litle/ and litle/ infecteth all Christes ordināces/ and as for the priuate Masse/ with all the sinewes theroff/ what maner off thinge it is/ may be easelie perceaued by the readie acceptation off the people/ whose heartes are prone to euell euen frome theyr yo wthe. H. L. Matt. 19. Gen. 8.

They plucke awaye the honour frome the onlye sacrifice off Christe/ whiles this sacramentall and Masse sacrifice is beleued to be propitiatorie and N.R.

ſuche a one / as purgeth the ſowles both off the qwicke and the deade. Contrarie to that is witton to the Hebrewes. With one offringe hath he made perfect for euer them that are ſanctified. And agayne wher remiſſion off theſe thinges (that is off ſynnes) is / ther is no more offring for ſynne.

Hebr. 10.

H.L. Hebr. 2.

By hys owne perſon hath he purged owr ſynnes. Theſe wordes (by his owne perſon) haue an Emphaſis / or vehemence / which driueth awaye all ſacrificinge prieſtes / frome ſuche office off ſacrificinge: ſeinge that which he hath done by himſelfe / he hath not lefte to be perfited by other / ſo that the purging off owre ſynnes may more trulye be thowgthe paſte / and done / then a thinge to comme / and to be done. Yff anie man ſynne / &c. He ſayeth not / Let him haue a prieſte at home to ſacrifice for him / But / We haue an Aduocate / the vertue off whoſe one oblation / endureth for euer. S. Paule ſayeth / They that ſerue the Aultare / &c. euen ſo the Lorde hath ordeyned / that they which preache the goſpell / ſholde liue off the goſpell. Why doth he not rather ſaye / they that ſacrifice in the Maſſe?

1. Ioan. 2.

* Cor. 9.

N.R. Coniuringe of ſalte, vuater, & breade.

Ther be manyfold abuſes and ſuperſtitions / which are done in the Maſſe / and abowte the Maſſe. Salte is coniured / that it may be a coniured ſalte for the ſaluation off the beleuers / to be a ſaluation / and healthe both off the mynde / and off

the

the body vntō euerlasting lyffe/to all them that receiue it.

Water is coniured/that it maye be made a Coniured water/to chase awaye all the power off the enemy/to chase awaye deuels/&c. Breade also hath his seconde blessinge/that it maye be healthy off mynde/and bodie/to all them that receiue it. Yff we doo thinke that such strengthe is to be geuen/to salte/water/and breade/or if we iudge that these thinges are able to receiue anie such vertue/or efficacie/what leaue we to Christe our sauior? But if we thinke not so/why then doo we praye on this sorte? Forasmock as all prayer owght to be done in fayth.

As towching the abuses off the Masse/I referre you to a litle booke/the title wheroff/is (Mystresse Missa) wher she was iustely condemned/and banissed vnder payne off burning. But the deuel hath browght her in agayne/to bringe vs to burnynge. H.L. A booke agaynst the masse made by D. turner.

The prieste turneth himself frōme the Aultar/and speaketh vnto the people in an vnknowē tounge/sainge/Dominus vobiscum/orate pro me fratres et sorores/&c. that is the Lorde be with you/and praye for me brothers and susters/and turnyng frome the people/he sayeth in Latin: Let vs praye/and/The peace off the Lorde be allwayes N.R.

with you: Also the people (or at least/ he wich supplieth the place off the people) is cõpelled three tymes to saye Amen/ when he hath heard neuer a worde off that the prieste hath prayed/ or spoken/ excepte these few wordes/ Per omnia secula seculorum/ Wher as to the answering off Amen/ S. Paule willeth the answerer not only to heare/ but also to vnderstande the thinges that wer spoken.

1. Cor. 14.

H.L. Yea/and Ite Missa est/ must be songe to them with a greate rollinge vp and downe off notes/ So bydding thẽ goo home fasting/ when he hath eaten/ and dronken vp all himself alone. A felowe ones rebuked for goinge awaie before Masse was ended/ answered/ that it was not goode maner to tarie till he wer bydden goo. After that he was blamed for not taking holy breade/ he answered/ that he was bydden goo awaye before.

N.R. Vuordes ovute of the Canõ of the Masse. The preeste when he lifteth vp the saerament/ he murmureth to himself these wordes: Hec quotiescunque feceritis in mei memoriã facietis. That is/ As often as ye doo these thynges ye shall doo it in remembrance off me. He semeth by hys wordes to speake vnto the people/ but he suffreth not hys voyce to be heard off the people.

H.L. I can not tell to whome the Masse man speaketh as he is a lyfftynge/ seinge that neyther Christe badde hym lyste/ neyther is the people allowed to doo

to doo those thinges / and as for that fourme of wordes / it is off their owne framinge. But the papistes doo all thinges well / be they neuer so moche deceptefull workers / taking apon them the viser and Title off the churche / as it wer shepes clothing / as though they wer the ministers of rigteousnesse / wher as in dede they are the deuels ministers / whose ende shal be accordynge to theyr dedes. They rolle owte theyr Latine Language by hearte / but in so doynge they make the poore people of Christe altogether ignorãte: and so moche as in them lyeth / they kepe them backe frome that which S. Paule calleth the beste knowlege: which is / to knowe rightly the thynges which are geuen vnto vs of Christe. Butt this is the matter / so longe as the prestes speake Latine / they are thoughte of the people to be meruelouse well learned. 2. Cor. 11. 1. Cor. 2

Apon the which vouche safe to looke with thy mercyfull and chearefull cowntenance. N. Rydl.

What meaneth this prayer for the sacramente it selfe / if it be / as they saye / the body off Christe / if it be godde and man? How shuld the father not looke with a chearefull countenance apon his onely welbeloued sonne? Why doo we not rather praye for owre selfes / that we / for hys sake / maye be looked apon off the father / with a chearefull countenance? Vuordes ovute off the Canõ off the Masse.

To thys let them answer / that so praye: Excepte H. L.

paranenture thys prayer was vsed longe before it was estemed to be the body of Christe/really/and corporally: and then thys prayer maketh well to destroye the popissh opinion/that it is not the opinion off the church/nor so awncyēt/as they bable. Ther be other prayers off the masse/which parauenture be off lyke effect/but I haue forgotten all Massing matters/and the Masse it selfe I vtterly detestе/and abhorre/and so I confessed openly/before our Diotrephes/and other.

A nother pece of the Canon of Masse. N.R.

Commawnde these to be caried by the handes of thy holye Awngell vnto thy hyghe Aultar/&c. If we vnderstande the body and bloud of Christe/wherfore doo we so soone desyre the departure off them/before the receipte off the same: and wherfore broughte we them theder by makyng of them/to let them goo so soone?

Write agayne I beseech you/fathers/and brethern/moste dearely beloued in Christe/spare not my paper: for I looke er it be longe/that owr commen enemye will fyrst assaulte me/and I wissh frome the botome off my harte/to be holpen/not onely by your prayers/but also by your holsome cownsayles.

H L. Matt. 17.

As Peter. Whā he said (let vs make her three tabernacles) spake and wiste not what/so parauenture our Masse men can not tell what they saye/speaking so manifestly agaynst thē selfes; So that the

the olde prouerbe maye verie well be spoken of thē/ Lyars hadde nede to haue goode memories. A prouerbe.

Agaynst the sacrifice of the masse yet more by Hughe Latymer.

Iohn Bapt: saieth/ A man can receiue nothing excepte it be geuen him frome heauē/ and S. Paule. No man taketh honour vnto hymselfe/ butt he that is called of godde/ as was Aaron/ &c. But to offer Christe is a greate and weyghtie matter/ therfore oughte no man to take it apon hym withowte a manifest callinge/ and commission. Butt wher haue our sacrificers so greate an office committed vnto them? Let them shew theyr commission/ and then sacrifice. Parauenture they will saye (Doo thys) is all one to saye/ as (offer this) Then I aske what was ther doone? what was demonstrated by thys pronowne (This) or what dyd they see done/ to whome these wordes (Doo this) wer spokē? yf the hole action off Christe/ if all that Christe dyd/ be mente by thys worde (This) and (Doo) is nothing els but (offer) then the hoole action off Christe is to be offred off the priestes: neyther can they/ but in so doynge satisfie the cōmawndemēt: And so it shuld appeare/ that neither was ther anye sacrament instituted for the laye people/ seyng that no such sacrifice/ hath ben done at anie tyme/ or is to be done/ of the laye people: neyther doth it auayle much to eate or drinke it/ butt onlye to offer it. Now the texte hath not that any parte of Christes Ioan. 3. Hebr. 5.

action was to offer / forasmoch as the texte doth not declare that Christe himselfdid then offer. And so the action off offering is not conteyned in thys pronowne (Thys) Goo thoroughe euerie worde. Firste/to take/is not to offer/ to breake/is not to offer/to geue to the disciples/is not to offer/&c. Worcester sayd ones to me / that to offer / was conteyned in (benedicere) which is not true/for (benedicere) is to gyue thankes. But he hadde often geuen thankes to godde before / withowte any such offering. And if in giuynge of thankes Christe offered his bodie/ seinge after he hadde geuen thankes / he sayed (this is my bodie) then in speaking those wordes/he dyd not chawnge the breade into his bodie / for as moche as he hadde offered / before those wordes wer spoken. S. Paule hath these wordes to the Hebr. speakinge off Christe. That he myght be mercifull and a faythfull highe prieste in thynges concernyng godde / for to pourge the peoples synnes. So that it maye appeare that the pourgyng of owr synnes doth rather hange heroff that Christe was the highe prieste offering/ then that he was offered / sauinge in that he was off himselfe willingly offered. Then is it not necessarie / he shuld be offred off others: I will not saye a meruelouse presumpteouse acte / that the same shuld be attempted off anie/withowte a manifeste vocation for it is no small matter to make an oblation: And yet I speake nothinge that it tēdeth partely to the derogation off Christes crosse / besydes Hebr. 2.

also that the offerer/owghte to be off more excellen cye then the thynge offered.

The minister of the gospell hath rather to doe for Christe withe the people / thē for the people withe god/excepte it be in praynge / and giuinge of thā= kes / and so hathe the people aswell to doe with god for the minister / the office of reconciliation stāditheinpreachīge/ not in offeringe. We are mes sangers in the rowme off Christe (Sayeth S. Pau le) he doth not saye / we offer vnto godde for the the people. 2. Cor. 5.

Yf Christe offered in his supper: for whom I pra ye yow? For all: Then his latter oblation made on the crosse / cā not bethought to be done for all mē/ for it was not done for them / for whom the obla= tion was made in the supper/excepte perauenture he offerid twise for the selfe same. And that shulde argue the vnperfectues of the sacrifice.

Feede ye asmuche as in you liethe the flocke of Christe / naye sacrifice raither for the flocke of Chri ste/if the matter be as it is pretended/and it is mer velle that Peter did forget so highe an office seinge in thes daies sacrificinge is somuche estemed/prea chinge almoste nothinge at all. Who arte thou if thow ceaseste to feede a goode catholike. But who arte thou/if thou ceaseste to sacrifice and saye mas= se at the leaste an heretike. From whēce come theis peruerse iudgementes? excepte parauenture they 1. Petr. 5.

thincke that in sacrificinge they fede/and thē what neade the a lerned pastoure? seinge no manne is so foliſhe but he canne sone learne to sacrifice/and saye Masse.

Paule wrote two Epistles to Timothie/one to Titus/two cleargie mē/he made also a longe sermon ad clerum/Act. 20. but not one worde of this masse sacrifice/which coulde not haue ben done/if ther hadde ben suche a one and so highlie to be esteamed.

Acto. 20.

I haue redde ouer of late the newe testamente thre or foure tymes deliberatly/yet can not I fynd ther/nether the popish consecration/nor yet their transubstantyacion/nor their oblation/nor their Adoration/whiche be the verie synewes/and mary bones of the Masse. Chryste could not be offered but propitiatorely/yet nowe (hoc facite) doo this: muste be as muche to say/as sacrifice/and offer my bodye vnder a piece of bread/auaylable/but we can not telle how muche. Ah theafes. Haue ye robbed the realme with your sacrifice of landes/and goodes/and nowe can not tell how muche your sacrifice is auailable? as who saye it is so much auailable that the valeu cā not be expressed/nor to deare boughte with bothe landes and goodes. The eye hath not sene/and the eare hathe not hearde/ꝛc. This is a fine spunne threade/a conninge pece of worcke worthelie qualified/ād blaūched

The synevues of the masse can not be foūde in the nevue telt.

Esa. 64.

be

be ye sure. But oure nobilitie will not see/ they will not haue that religion that hathe the crosse annexed to it.

All popisshe thinges for the moste parte are mannes inuentions where as they oughte to haue the holie scripture for the onlie rule of faithe. When Paule made allegation for him selfe before Felix the highe deputie/ he did not extende his faithe beyonde the worde of god writtē beleuing all thinges (saieth he) which are written in the lawe/ and the prophetes/ making no mention of the Rabbins. Moreouer they haue Moses and the prophetes (saieth Abrahā in the parable) not their persones/ but their writinges. Also faith cometh by hearinge/ and hearinge/ by the worde of god. And agayne: blessed are they which heare the worde of god/ &c. The thinges which haue not theyr authoute out of the scriptures/ maye as easely be despised/ as allowed/ sayeth S. Hierome. Therfore whether it be of Christe/ or of his church/ or of any other maner of thinge which belongeth to oure faythe/ and liffe/ I will not saye/ Yf we (sayeth S. Augustine) which are not worthy to be compared to him that sayed: Yff we/ butt that also which forthwith he addeth/ Yf an Aungell frome heauen shall teache any thynge besides that ye haue receiued in the scriptures of the lawe and gospell/ accursed be he. Our Diotrephes/ with hys papistes are vnder this Curse. But how are the scriptures (saye they)

Acto. 24.

Luc. 16.

Rom. 10. Luc. 11.

Hieron. in 23. Matth. Aug. cōt. lit. Petil. l. 3. c. 6.

Gala. 1.

Diotreph. is descri- bed Ioan. ep. 3.

De doctr. Christ. Li. 3. c. 28.

to be vnderstanded: S. Augustine answereth g
uynge this rule. The Circunstances of the scriptu
res (sayeth he) lyghten the scriptures / and so on
scripture doth expownde another / to a man that is
studiouse / well willinge and often callynge apon
godde in contynualle prayer / who geueth his ho
lye spirite to them that desyre it of him. So that th
scripture is not of anie priuate interpretation at a
nie tyme. For such a one thoughe he be a laye man
fearinge godde / is moche more fytte to vnderstan
de holye scriptures / then any arrogante and prow
de prieste / yea / then the byssshop hymselfe / be he ne
uer so greate / and glystering in all his Pontifical
les. But what is to be sayed of the Fathers: How
are they to be estemed: S. Augustine answereth
giuyng thys rule also / that we shulde not therfore
thinke it true bicawse they saye so / doo they neuer
so moche excelle in holynes / or learnynge: but if
they be able to prooue theyr sayeng by the canoni
call scriptures or by goode probable reason: mea
nynge that to be a probable reason (as I thinke)
Which doth orderly folow apon a righte collection
and gatheringe oute of the scriptures.

Ep. 19. ad Hieron.

Lett the Papistes goo with theyr longe fayth /
be you contented with the shorte fayth of the sayn
tes / which is reueled vnto vs in the worde of god
written. Adew to all popissh phantasies / Amen.
For one man / hauing the scripture and goode rea
son for hym / is more to be estemed himself alone /
then

then a thowsand such as they eyther gathered to-gether/or succeding one another. Panorm. C. significasti extra de appellat.

The fathers haue both herbes and weedes/and papistes commenly gather the weedes/ and leaue the herbes. And they speake many tymes more vehemently in sounde of wordes/then they dyd meane in dede/ or then they wolde haue done/ if they hadde forseene what sophisticall wrãglers should haue succeded them. Now the papistes are geuen to brawle aboute wordes/ to the mayntenance off theyr owne inuentions/and rather folow the sounde of wordes then atteyne vnto the meanynge of the fathers/ so that is daungerouse to truste them in citynge the fathers.

In all aeges the deuel hath styrred vp some lyghte heades to esteme the sacramentes butt lyghtly/ as to be emptie and bare signes/ whome the fathers haue resisted so fearsely/that in theyr feruour they seme in sownde off wordes to runne to farre the other waye/ and to geue to moche to the sacramentes/ when they dyd thynke more mesurably. And therfore they are to be redde warely/ with sownde iudgement. But our papistes/ and they seme but a litle soundinge to their purpose/they will owte face/brace/and bragge all mẽ/ it must nedes be as they will haue it. Therfore ther is no remedie/namely now when they haue the mayster bowle in theyr hande/ and rule the roste/ but patience.

Better it is to ſuffer what crueltye they will putte vnto vs / then to incurre goddes hyghe indignacion.

Wherfore goode my Lorde be of goode cheare in the Lorde: with dew cõſideration what he requireth of you / and what he doth promeſſe you. Our commẽ enemye ſhall doo no more then godde will permitte hym. Godde is faythfull which will not ſuffer vs to be tempted aboue our ſtrength/ &c. Be at a poynte what ye will ſtande vnto / ſticke vnto that/and lett them both ſaye and doo what they liſte. They can butt kylle the bodie/ which otherwiſe is off it ſelf mortall. Neyther yet ſhall they doo that whan they liſte/but when godde will ſuffre them/ when the howre apoynted is comme. To vſe many wordes with them / it ſhall be but in vayne/now that they haue a bloudye and deadely lawe prepared for them. But it is verie requiſite that ye geue a reaſonable accowmpte off your fayth/if they wille qwietly heare you Elles ye know in a wicked place off Judgement a man may kepe ſilence/after the example off Chriſte. Lett them not deceiue you with theyr Sophiſticall Sophiſmes/and fallacies: you knowe that many falſe thynges/ haue more apparence of truthe / then thynges that be moſte true: therfore Paule geueth vs a watche worde. Let no man deceiue you with lyklyneſſe of ſpeache. Neither is it requiſite that with the contentiouſe / ye ſhuld folow ſtrife of wordes / which tende

1. Cor. 10.

1. Pet. 3.

Luc. 23.

Coloſſ. 2.

2. Tim. 2.

tende to no edification / butt to the subuersion of the hearers / and the vayne bragginge and ostentation of the aduersaries.

Feare off death doth moste perswade a greate number. Be well ware of that argument / for that perswaded Shaxton (as many men thoughte) after that he hadde ones made a goode profession / openly before the iudgement seate. The flesshe is weake / but the willingnesse off the spirite / shall refresshe the weakenes off the flesshe.

The number off the cryars vnder the aultare must nedes be fulfilled: if we be segregated therunto / happie be we. That is the greatest promotion / that godde geneth in this worlde / to be such Philippians to whome it is geuen / nott only to beleue / butt also to suffer / &c. Apoc. 6. Phil. 1.

But who is hable to doo these thinges? Surely all our habilitee / all our sufficience is off godde. He requireth / and promyseth. Let vs declare our obedience to hys wille / whan it shalbe requisite / in the tyme of troble / yea in the myddes of the fyre.

Whan that numbre is fulfylled / which I wene shall be shortely / then haue at the papistes / when they shall saye Peace / all thynges are safe / 1. Thess. 5.

ſafe / when Chriſte ſhall comme to kepe his greate Parlamente / to the redreſſe off all thynges that be amyſſe. But he ſhall not comme as the papiſtes fayne hym / to hyde himſelf / and to playe bopiepe as it wer / vnder a piece off breade: but he ſhall comme glorioufly / to the terrour and feare off all papiſtes / but to the greate conſolation and comforte of
1. Theſſ. 4. all that will hẽr ſuffer for hym. Comforte your ſelfes one another with theſe wordes.

Lo ſyr / herhaue I blotted your paper vaynely / and played the foole egregiouſly / but ſo I thought te better then not to doo your requeſte at thys tyme. Pardon me / and praye for me: praye for me I ſaye / praye for me I ſaye. For I am ſometime ſo fearefull / that I wold creape into a mowſehoole / ſometyme godde doth viſitte me agayne with his comforte. So he commeth and goeth / to teach me to fele and to knowe myne infirmitee / to thintente to geue thankes to hym that is worthye / leaſt I ſhuld robbe hym of his dutye / as manye doo / and almoſte all the worlde. Fare you well.

What credence is to be geuen to papiſtes it maye appeare by theyr rackynge / wrythinge / wrynginge / and monſtrouſly iniuryeng of goddes holy ſcripture / as appeareth in the popes lawe. But I dwell her now in a ſcoole of obliuiouſneſſe. Fare you well onẽs agayne. And be you ſtedfaſte / and
1. Cor. 15. vnmoueable in the Lorde. Paule loued Timothee

mer-

merueloꝰse well/ nott withstanding he sayeth vn=
to hym/ Be thow partetaker off the afflictions off 2. Tim. 1.
the gospell: and agayne. Harden thy selfe to suf= 2. Tim. 4.
fer afflictions. Be faythfull vnto the death/ and I Apoc. 2.
will geue the a Crowne of lyfe/ sayeth the Lorde.

To M. Latymer.

IN writyng agayne ye haue done me an vn= N. Rydl.
speakeable pleasure and I praye that the Lor=
de maye reqwyte it you in that daye. For I haue re=
ceyued greate comforte at your wordes / butt yett
I am nott so fylled withall / but that I thurste mo
che more now thē afore/ to drinke more of that Cup
pe of yours/ wherin ye mingle vnto me profytable
with pleasaunte. I praye you goode father let me
haue one draughte more to comforte my stomacke.
For surely except the Lorde assiste me with his gra
ciouse ayde in the tyme of his seruice / I knowe I
shall playe but the parte of a white lyuered knight.
But truly my truste is in hym / that in myne infir=
mitee he shall trye hymself strōge / and that he can
make the cowarde in his cawse to fighte lyke a mā.
Syr now I looke dayely when Diotrephes with

his warriours shall assaulte me wherfore I praye you goode father / for that you are an olde sowldyar/and an experte warriour/and godde knoweth I am but a yonge sowldyar / and as yet of smalle experience in these fyttes / helpe me I praye you to buckle on my harnesse. And now I wolde haue you to thynke/that these dartes are caste at my heade off some one of Diotrephes or Antonius sowldyars.

The obiection of the Antoniane.

Anton. obiect. 1. All men meruelle greately / why you/after the libertee which you haue graunted vnto you / more then the reaste / doo not goo to Masse / which is a thynge(as you knowe)now moche estemed off all men/yea and off the Qwene her selfe.

The answer.

N. Ryd. Luc. 9. Bicawse no man that layeth hande on the plowghe and looketh backe/ is fytte for the Kyngdome off godde. And also for the selfe same cawse/ why S. Paule wolde not suffer Titus to be circũcised/which is that the truthe of the gospell myghte remayne with vs vncorrupted. Gal. 2. and against me/ Iff I buylde agayne the thinges which I destroyed/I make my selfe a trespasser. This is also another cawse/ leaste I shuld seeme by owteward facte to allowe the thynge / which I am perswa-

Gal. 2.

ded

ded is contrarie to sownde doctrine: and so shulde be a stumblynge stocke vnto the weake. But woo be vnto hym by whome offense commeth/it wer better for hym that a Milnestone wer hanged a= bowte his necke/ and he caste into the myddes of the sea. Matt. 18. Marc. 9.

Except the Lorde helpe me ye saye/ Truthe it is. For withowte me (sayeth he) ye can doo nothin= ge/ moche lesse suffer death off our aduersaries/ through the bloudye Lawe now prepared against vs. But it foloweth/ if ye abyde in me and my wor= des abyde in you/ aske what ye will/ and it shall be done for you. What can be more comfortable? Syr you make answer your selfe so well/ that I can not better it. Syr I begynne now to smelle what you meane by traueling thus with me. Yow vse me as Bilney dyd ones when he conuerted me/ preten= ding as though he wold be tawghte off me/ he sowghte wayes and meanes to teache me: and so doo you/ I thanke you therfore moste hartely. For in dede you minister armour vnto me/ wheras I was vnarmed before/ and vnprouyded/ sauinge that I geue my selfe to prayour for my refuge. H. L. Ioan. 15.

What is it then that offendeth you so greately in the Masse/ that ye will not vouchsafe ones ey= ther to heare it/ or see it? And frome whence com= meth thys new religion apon you/ haue not you vsed in tymes paste to saye Masses your selfe? Anto. ob= iect. 2.

N. Ryd. Anſvu. I confeſſe vnto you my faulte and ignorance/ But knowe you that for theſe matters I haue done open Penaunce Longe agoo both at Paules Croſſe/ and alſo openly in the pulpett at Cambridge/ and I truſte godde hath forgeuen me this myne offence/ for I did it apon ignorãce. But if ye be deſyrouſe to know/ and will vouchſafe to heare/ what thynges doo offend me in the Maſſe/ I will rehearſe vnto you thoſe thynges which be moſte cleare/ and ſeme to repugne mooſte manifeſtly agaynſt goddes worde. And they be theſe. The ſtraunge tounge: The wante off the ſhewynge off the Lordes death: The breakynge of the Lordes commawndement of hauyng a communion: The ſacrament is not communicated to all/ vnder bothe kyndes/ accordynge to the worde off the Lorde: The ſigne is ſeruyllie worſhipped/ for the thinge ſignifyed. Chriſtes Paſſion is iniuryed/ foraſmoch as this Maſſe ſacrifice is affirmed to remaine for the purginge off ſiñes: To be ſhorte/ The manyfolde ſuperſtitions/ and triflynge fondenes whych are in the Maſſe/ and abowte the ſame.

1. Tim. 1.

Matt. 26.

H. Laty. Better a few thynges well pondered/ then to troble the memorie with to moche. You ſhall preuayle more with prayeng/ then with ſtudyeng/ thoughe mixture be beſt. For ſo one ſhall alleuiate the tediouſneſſe off the other. I entend not to contend moche with thē in wordes/ after a reaſonable accowmpte off my fayth geuen/ for it ſhall be butt in vayne.

They

They will saye/as their fathers saied/Whē they haue no more to saie. We haue a lawe/ād by our lawe he ought to dye/ Be ye sted fast ād vnmouable saieth saincte Paule/ ād agayne/persiſtito/stande fast. And how ofte is this repeted/if ye abide/yf ye abide ꝛc. But we shall be called obstinate/ sturdie/ ignoraūte/headye/ and what not? So that a man hath nede of muche patience hauing to do with suche men. Ioan. 19. 1. Cor. 15. 2. Tim. 3. Ioan. 15. Col. 1.

But yow knowe how great a crime it is to separate your selfe from the communion or felouſhippe of the churche/ and to make a schisme/ or diuision. You haue ben reported to haue hated the secte of the Anabaptistes/and alwaies to haue impugned the same. More ouer this was the perniciouse erroure of Nouatus/and of the heretikes called (Cathari) that they woulde not communicate with the churche. Anton. obiect. 3.

I knowe that the vnitye of the churche is to be retained by al meanes/ and the same to be necessarye to saluation. But I do not take the masse as it is at this daye/ for the communion of the churche/ but for a popiſſhe deuyse/ wherby bothe the commaundemente and institution of oure sauior Christe for the ofte frequēting of the remēbrance of his deathe/is eluded/and the people of god is miserably deluded. The secte of the Anabaptistes/and the heresie of the Nouatians/ ought of righte to be N. Ryd. Anſvu.

condemned / for as muche as with oute anye iuste or necessarie cause / they wickedlye separated them selfes from the communion of the congregation / for they did not alledge that the sacramentes were vnduelye ministred / but turninge awaie their eies from them selfes / wher with accordinge to saincte Paules reule they oughte to examine them selfes / and castinge theyr eyes euer vpon others / either ministers / or communicates with them / they alwaies reproued some thinge / for the which they absteined from the communion / as from an vnholie thinge.

1. Cor. 11.

H. Laty. Hilarius contra Auxent.

I remembre that Caluine beginneth to confute the Interim after this sorte withe this sayeng of Hilarie. The name of peace is beautifull / and the opinion of vnitee is fayre / but who doubteth that to be the true and onlye peace of the churche / whiche is Christes?

Rom. 15.

I woulde you hadde that litle boke there shulde you see how muche is to be geuē to vnitie. S. Paule when he requireth vnitee / he ioyneth streyght withall / Secundum Jesum Christum / accordyng to Jesus Christe / no further. Diotrephes now of late dyd euer harpe apon vnitye / vnitye. Yea Syr (quod I) but in veritee / not in poperye. Better is a diuersitee / then an vnitye in poperye. I hadde no thinge agayne / but scornefull gieres / with commaundement to the Tower.

But

But admitte there be in the masse that peraduen ture might be amended / or at leaste made better / yea / seing you wil haue it so / admitte ther be a faul te / yf yow do not consente therto / why do you trob le your selfe in vaine? doo not you knowe bothe by Cyprian and Augustine that communion of sacra mentes dothe not defile a man / but consente of dedes. Anton. obiect. 4. Cypr. l. 1. ep. 2. Au. ep. 152.

Yf it wer anye one trifling ceremonie / or yf it wer some one thinge of it selfe indifferēte (althoug he I would wisshe nothinge shulde be done in the churche whiche dothe not edifie the same) yet for the continuance of the commen quietnes I coul de be contente to beare it. But for asmuch as thin ges done in the masse tende openlye to the ouer throwe of Christes institution / I iudge that by no meanes either in worde / or dede I oughte to con sente vnto it. As for that whiche is obiected oute of the fathers / I acknowledge it to be wel spokē / if it be well vnderstanded. But it is mente of them whiche suppose they are defiled yf anie secret vice be either in the ministers / or in them that commu nicate with them. And is not mente of them whi che doo abhorre superstition / and wicked traditiōs of men / and will not suffer the same to be thruste vp on them selfes / or vpon the churche / in steade of goddes worde / and the trewethe of the gospel. N. Ryd. Answer.

The verye maye bones of the masse are all to gi H. Laty.

ther detestable / and therfore by no meanes to b
borne withal / so that of necessitye the mending
of it / is to abolisshe it for euer. For yf yow take awa
ie oblation / and adoration / which do hange vpo
consecratiō and transubstantiacion / the most pap
stes of them all will not sett a button by the masse
as a thinge which they esteame not / but for the ga
ne that foloweth theron. For yf the Englysshe com
munion whiche of late was vsed / wer as gainfull
to them / as the masse hathe ben heretofore / they
woulde striue no more for their masse: From thens
groweth the griefe.

Anton. obiect. 5.

Consider into what daungers you caste your se
fe / yf you forsake the Churche: and you can not bu
forsake it / if you refuse to goo to Masse. For th
Masse is the sacrament off vnytie / withowte th
Arke ther is no saluation. The Churche is the Ark
and Peters shyppe. Ye knowe thys saying well in
ough / He shall not haue godde to be his father
which acknowlegeth not the Churche to be his m
ther. More ouer withoute the Church (sayeth S
Augustine) be the lyfe neuer so well spente / it shal
not enheritte the kyngdome of heauen.

Aug. li. 4. de Sym. c. 10.

In ep. post col. contra Donat.

N. Ryd. Answer.

1. Tim. 3.

Apoc. 21.

Ephes. 1.

The holie Catholique or vniuersalle Churche
which is the communion of sayntes / the howse o
godde / the Citee of godde / the spowse of Christe
the bodie of Christe / the pyller / and staye off th
truth: This Church I beleue accordinge to the Cr
de

de. Thys Church Idoo reuerence/ and honour in the Lorde. But the rewle off this church is the worde off godde/ accordyng to which rewle/ we goo forward vnto lyffe. And as many as walke accordyng to thys rewle/ Isaye with S. Paule/ peace be apon them/ and apon Israel which perteyneth vnto godde. The guyde off this Churche is the holie ghooste. The markes/ wherby this Churche is knowen vnto me in this darke worlde/ and in the myddes of this Crooked and frowarde generatiō/ are these. The syncere preachinge of goddes worde. The due administration off the sacramentes. Charitee/ and faythfull obseruynge off Eccleſiaſticall discipline accordyng to the worde off godde. And that Church or congregation which is garnissed with these markes/ is in verie dede that Heauenly Hierusalem/ which consisteth of those/ that be borne frome aboue. Thys/ is the mother of vs all. And by goddes grace/ I will Liue/ and dye the Chylde of thys Churche. For the off thys (I grante) ther is no saluation/ and I suppose the residew of the places obiected are rightly to be vnderstanded of thys churche only. In tymes paste (saieth Chrysostome) ther wer many waies to knowe the Churche of Christe/ that is to saye/ by goode lyfe/ by miracles/ by chastitee/ by doctrine/ by mynistringe the sacramētes. But frome that tyme/ that Heresies dyd take holde off the churches it is only knowen by the scriptures which is the true church. They haue all thinges in owtwarde shewe/ which

Gala. 6.
Phil. 2.
Apoc. 21.
Ioan. 3.
Gala. 4.
In op. im. Homi. 49. in Matth.

the true church hath in truthe. They haue temples lyke vnto ours/&c.

And in thende concludeth. Wherfore only by the scriptures doo we knowe which is the true churche. To that which they saye/the Masse is the Sacramente of vnitie. I answer / The breade which we breake/according to the institution of the Lorde/is the sacramente off thunitee of Christes Mysticall bodye. For we beynge manye/ are one breade/and one bodye / forasmuch as we all are partakers of one breade. But in the Masse / the Lordes institution is not obserued/for we be not all partakers of one breade / but one deuoureth all / &c. So that (as is it is vsed) it maye seme a sacramente off singularitee / and off a certen speciall priuelege for one secte off people / wherby they maye be discerned frome the reaste / rather then a sacrament off vnitee/wherin our knyttinge together in one/is represented.

1. Cor. 10.

Yea/ What felowshyp hath Christe with Antichriste? Therfore is it not lawfull to beare the yoke with papistes. Cõme forthe frome amõge thẽ/ and separate your selfes frome them/ sayeth the Lorde.

H. Laty.

2. Cor. 6.

It is one thinge to be the churche in dede/ another thinge to countrefayte the churche. Wolde godde it wer well knowen / what is the forsakynge of the churche. In the kynges dayes that deade is / who was the churche of Englande? The kinge and hys fautors/

fautors/ or Massemongers in corners? Yf the kynge and the fautors of his procedinges/ why be not we now the churche abidinge in the same procedinges? Yf clanculatie Massemongers myght be of the churche/ and yett contrarie the kinges procedinges/ why maye not we aswell be off the churche contrarienge the qwenes procedynges? Not all that be couered with the title off the church/ are the churche in dede. Separate thy selfe frome thē that are suche saieth S. Paule: frome whom? The texte hath before. Yff anie mā folowe other doctrine/ &c. he is pufte vp/ and knoweth nothinge/ &c. Weighe the hole Texte/ that ye maye perceaue what is the fruyte of contentiouse disputations. But wherfore are such men sayd to knowe nothynge/ when they knowe so many thynges? You knowe the olde verses. 1. Tim. 6.

Hoc est nescire, sine Christo plurima scire.
Si Christum bene scis, satis est, si cætera nescis.

That is/ This is to be ignorante/ to knowe manie thīges without Christe. Yf thow knowest Christe well/ thow knowest inough/ though thow knowe no more. Therfore would S. Paul know nothing/ but Jesus Christe crucified. et c. As manie as are papistes/ and massemongers/ they maie well be saide to knowe nothing/ for they know not Christe/ forasmoche as in theyr massinge they take much awaie from the benifite and merite of Christe. 1. Cor. 2.

Anton. obiect. 6.

That church which you haue described vnto me/ is iuisible/ but christes church is visible & knowē.

Matt. 18. For els why would Christ haue saide/die Ecclesie/ Tel it vnto the church? For he hadde commaunded in vaine to goo vnto the churche/yf a man can not tell whiche is it.

N.Ryd. Answu. The churche which I haue described is visible/it hath members whiche maie bee seen / and also/I haue afore declared / by what markes and tokens it maie be knowen. But if either our eies are so dasselled/that wee can not se it / or that Sathan hath brought suche darkenes into the worlde/that it is hardde to discerne the true church: that is not the faulte of the churche/but either of our blindenesse/ or of sathans darkenesse. But yet in this most depe darkenesse/there is one moste cleare candle/which of it selfe alone is able to put awaie all darkenesse.

Psal. 119. Thy worde is a candle vnto my feete/and a lyght vnto my steppes.

Anton obiect. 7. 2. Tim. 2. Matt. 25. Mat. 3. 13. Ioan. 16. Mat. 16. 28 The church of Christe is a Catholique or vniuersall church dispersed throughout the whole worlde: This church is the great house of God / in this are good men and euel mingled together/goates and sheepe/corne and chaffe/it is the nette whiche gathereth of all kinde of fisshes: This churche can not erre / because Christe hath promised it his spirite/ which shal lead it into all truth/and that the gates of hell shall not preuaile against it/that he will bee with it vnto thende of the worlde: What so euer it shall lose or binde apon earth/shalbe ratified in heauen/

nen/&c. This churche is the piller/and staie of the treuth/this is it for the whiche S. Augustine saith he beleueth the gospell. But this vniuersall church alloweth the Masse/because the more parte of the same alloweth it/ Therfore &c. 1. Tim. 3. Cõtra epi. funda. c. 5.

I graunt that the name of the churche is taken after three diuerse maners in the scripture. Sometime for the hole multitude of them which professe the name of Christe/of the which they are also named christians. But as S. Paul saith of the Jew/ Not euery one is a Jew/that is a Jew outwardly &c. Neither yet all that bee of Jsraell/are counted the seed. Euen so not euery one which is a christian outwardly/is a christian in deed. For if any manne haue not the spirite of Christe / the same is none of his. Therfore that church which is his body/and of which Christ is the heade/standeth onely of liuing stones/and true christians/not only outwardly in name and title/but inwardli in harte and in truth. N. Rydl. Answu. Rom. 2. Rom. 9. Rom. 8. 1. Pet. 2.

But forasmuch as this church (whiche is the seconde takinge of the churche) as touching the outward felowshippe/is contained within that great house / and hath with the same/outwarde societie of the sacramentes and ministerie of the woorde/ many thinges are spoken of that vniuersall church (whiche S. Austen calleth the mingled churche) whiche can not truely be vnderstanded / but onely of that purer parte of the churche. So that the rule

Augu. de doc. Crist. l. 3. cap. 32.

of Tyconius concerning the mingled church/may here well take place. When there is attributed vnto the whole churche/ that whiche canne not agree vnto the same/but by reason of thone parte therof: that is either for the multitude of good mē/ which is the churche in deed/or for the multitude of euell men/whiche is the malignante churche/and synagoge of Sathan: And is also the thirde takinge of the churche/of the which/although there be seldomer mentiō in the scriptures/ in that signification yet in the worlde/euen in the most famouse assembles of christendome/ this churche hath borne the greatest swynge. This distinction presupposed/of the three sortes of churches/it is an easye matter/ by a figure called Synecdoche/to geue to the mingled and vniuersall churche/that which canne not truelye be vnderstanded / but onely of thone parte therof.

Apo. 2.

But if any manne will stiflye affirme that vniuersalitie dooth so pertaine vnto the churche / that whatsoeuer Christe hath promised to the church/it muste needes be vnderstanded of that / I woulde gladly knowe of the same man/ wher that vniuersalle churche was in the tymes of the patriarches/ and prophetes/ of Noe/ Abraham/ and Moses (at such tyme as the people wold haue stoned hym) of Helias/of Hieremie: in the tymes of Christe/and the dispersion of the Apostles/in the time of Arius when Constantius was Emperour/and Felix bisshoppe of Rome/succeded Liberius. It is worthie

Exod. 17. 3. Reg. 19. Hiere. 6. Theo. ecc. his. l. 2. c. 15 61.

to

to be noted/that Lira writeth apon Mathew. The churche (sayeth he) doth not stande in men by reason off theyr power/ or dignitee/ whether it be Ecclesiasticall/ or seculer/ for many princes ād popes/ and other inferiours haue ben fownde to haue fallen awaye frome godde. Therfore the churche consisteth in those persones/ in whome is true knowlege/ and confession of the fayth/ and off the Truthe. Euell men (as it is in a glose of the Decrees) are in the churche in name/ and not in dede. And S. Augustine/ contra Cresconiū grāmaticū sayeth/ Who so euer is afrayed to be deceiued by the darkenesse off this qwestiō/ let hym aske cownsell at the same church of it: which churche/ the scripture doth poynte oute withoute any doubtefulnesse. All my notes which I haue written and gathered owte of such authors as I haue redde in this matter/ and suche like are cōme into the hādes of such/ as will not let me haue the leaste of all my writtē bookes: wherin I am enforced to complayne of them vnto godde/ for they spoile me of all my labours/ which I haue takē in my studye these many yeares. My memorie was neuer goode/ for helpe wherof I haue vsed for the moste parte/ to gather owte notes of my reading and so to place thē/ that therby I might haue hadde the vse of them/ when the tyme required. But who knoweth whether this be goddes will/ that I shulde be thus ordred/ ād spoiled of the poore learninge I hadde (as me thoughte) in stoore/ to thintēte that I now destitute of that/ shuld frome hēceforth learne onely to knowe with Paule/ Chris

Lyra in Matt.

Depœnit. dist. 1. c. ecclesia.

Lib. 1. c. 33.

1. Cor. 2.

ste/and hym crucifyed. The Lorde graũte me herin to be a goode yonge scoler/and to learne this lesson so wel/that neither deathe/nor liffe/wealth/nor woo/&c. make me euer to forgette that. Amẽ. Amẽ.

H. Laty. I haue no more to saye in this matter/for you your selfe haue sayd all that is to be sayed. That same vehemente sayeng of S. Augustine. I wolde not beleue the gospelle/&c. was wonte to trouble manie men/as I remember I haue redde it well qualiffied off Philippe Melanchton/but my memorie is alltogether slypperie. This it is in effecte. The churche is not a iudge/but a witnesse. Ther wer in his tyme that lyghtly estemed the testimony of the churche/and the owtwarde ministerie of preachynge/and reiected the owteward worde it selfe/stickinge only to theyr inwarde reuelations. Such rassche contempte of the worde/prouoked and droue S. Augustine into that excessiue vehemence. In the which/after the bare sownd of the wordes/he might seeme to such as doo not attaine vnto his meanynge/that he preferred the churche farre before the gospell/and that the Churche hath a free Authoritee ouer the same: but that godly man neuer thoughte so. It wer a saynge worthy to be broughte forthe agaynst the Anabaptistes/which thinke the open ministerie to be a thinge not necessarie/if they anie thinge estemed such testimonies. I wolde not sticke to affirme/that the moore parte of the greate howse/that is to saye of the hoole vniuersall

Mel. de ecclef.

uerſall churche / maye eaſely erre And agayne/ I
woide not ſticke to affirme/ that it is one thinge to
be gathered together in the name off Chriſte / and
another thinge/ to comme together with a Maſſe
off tholye ghooſte goynge before. For in the firſte
Chriſte ruleth / in the latter the deuel beareth the
ſwinge: and how then can anie thinge be goode
that they goo abowte? frome thys latter ſhall our
Sixe Articles comme forth agayne into the lyghte / they them ſelfes being verie darkeneſſe. But
it is demaunded / whether the ſownder or better parte of the catholyque church / may be ſeene of
men / or no? S. Paule ſayeth: The Lorde knoweth
them that are his. What maner of ſpeaking is this
in commẽdation of the lorde/ if we knowe as well
as he who are his? Well/ thus is the texte: The Sure ſowndation of godde ſtandeth ſtill / and hath
this ſeale: the Lorde knoweth them that are hys/
and let euerie man that nameth the name of Chriſte departe frome iniquite. Now how many are
ther of the hoole Catholique church of England
which departe from iniquite? How many of the
noble men/ how many of the byſſhops or cleargie/
how many of the ryche men/ or merchauntes/ how
many of the qwenes cownſellers/ yea/ how many
of the hoole realme? In how ſmalle rowme then
I praye you / is the true church within the realme
of Englande? and wher is it? and in what ſtate?
I hadde a cõceipte of myne owne well grownded
(as they ſaye) when I began/ but now it is fallen
by the waye.

A queſtiõ

Anſvuer.

Anton. obiect. 8. Matt. 18.

Generall Coũsels represent the vniuersall church ād haue this promesse of Christe / wher two or three be gathered together in my name/ther am I in the myddes of thē. If Christe will be present with ij. or iij. then moche more wher ther is so great a multitude/ &c. But in generall counsels Masse hath ben approued/and vsed Therfore/ &c.

N. Ryd.

Off the vniuersall church which is mingled of goode/and badde/thus I thinke. Whēsoeuer they which be chiefe in it / which rule and gouerne the same/ and to whome the reaste of the hoole mystical bodye of Christe doth obey/ are the lyuely members of Christe/and walke after the guydinge and rule of his worde / and goo before the flocke towardes euerlasting lyffe: thē vndoubtedly Counsels gathered together of suche guydes and Pastours of the Christiāe flocke/ doo in dede represēte the vniuersall church/and beinge so gathered in the name of Christe / they haue a promesse off the gyfte/ and guydinge of his spirite into all truthe.

But that anie such counsell hath at anie tyme allowed the masse/such a one as ours was of late/in a straunge tounge/ and stuffed with so manie/absurditees/errours/and superstitions/ that I vtterly denye/ and I affirme it to be impossible. For like as ther is no agreement betwixe lyghte and darknesse/betwixe Christe and Belial/so surely superstition/and the syncere Religion of Christe/will worshipp/and the pure worshippinge of godde/ such as godde requireth of vs/that is / in spirite ād truth/ can neuer agree together.

2. Cor. 6.

Ioan. 4.

But

But ye will saye/ wher so greate a Companie is gathered together/ it is not credible/ but ther be two/ or three/ gathered in the name of Christe. I answer If ther be one hundreth goode/ and two hūdreth badde/ forasmoche as the decrees/ and ordinances are pronounced accordinge to the greater numbre of the multitude of voyces/ what can the lesse numbre of voices auayle? It is a knowne thinge/ and a commē prouerbe: Often tymes the greater parte/ ouercommeth the Better.

A prouerbe.

As touching general counseils/ at this present I haue no more to say/ thē you haue sayd. Only I refer you to your own experience/ to thinke of our cōtry parlaments and conuocations: how and what ye haue there seen/ and heard. The more part in my time did brīg furth the sixe articles/ for thē the king wold so haue it/ being seduced of certē. Afterward the more part did repel the same/ our goode Josias willing to haue it so. The same articles now again (alas) another greater/ but wurse part/ hath restored. O what an vncertaintie is this? But after this sort most commonly are mans procedings. God be mercifull vnto vs. Who shall deliuer vs from such tormēts of mind? Therfore is death the best physitiō/ but vnto the faithful/ whom she together/ and at once/ deliuereth frō all grieffes. You must thinke this/ written vpon this occasiō/ because you woulde needes haue your paper blotted.

H. Laty.

The incōstancie of the Englisshe parlamentes ād conuocations.

Deathe, the beste phisition to the faithful.

Anton. obiect. 9.

Yf the matter ſhoulde go thus / that in generall counſailes menne ſhoulde not ſtande to the more numbre of the whole multitude / I meane of them whiche ought to geue voices / then ſhoulde no certaine rule bee lefte vnto the churche / by the whiche controuerſies in waightie matters might bee determined / but it is not to bee beleued / that Chriſte woulde leaue his churche deſtitute of ſo neceſſarie a helpe and ſauegarde.

N. Ryd. Anſwu. Epheſ. 5.

Chriſte / who is the moſte louinge ſpouſe of his eſpouſed the church / who alſo gaue himſelfe for it / that he mighte ſainctifie it vnto himſelfe / did geue vnto it abundantlye all thinges which are neceſſarie to ſaluacion / but yet ſo / that the churche ſhoulde declare it ſelfe obediente vnto him in all thinges / and kepe it ſelfe within the boundes of his commaundementes / and further / not to ſeke any thing whiche he teacheth not / as neceſſarie vnto ſaluacion. Nowe further / for determination of all controuerſies in Chriſtes religion / Chriſte himſelfe hath left vnto the church not only Moſes / and the Prophetes / whome he willeth his church in all doutes to go vnto / and aſke counſell at / but alſo the goſpelles / and the reſte of the bodie of the newe teſtamente: in the whiche whatſoeuer is harde in Moſes and the prophetes / whatſoeuer is neceſſarie to be knowen vnto ſaluation / is reueled and opened.

Luc. 16.

Eſa. 8.

So that nowe wee haue no neede to ſaie / who ſhall clime into heauen / or who ſhall go downe into

Rom. 10.

to

to the depth/to tell vs what is needfull to be done. Christ hath done both/and hath commended vnto vs the worde of faith/whiche also is aboundantly declared vnto vs in his worde writtē/so that hereafter if wee walke earnestly in this waie to the serching out of the trueth/it is not to be doubted/but throughe the certaine benifite of Christes spirite/ which he hath promised vnto his/we may finde it/ and obtaine euerlastinge life. Shoulde mēne aske counsell of the dead for the liuing saieth Esaie: Let thē go rather to the law/and to the testimonie. etc. Christe sendeth them that bee desierouse to knowe the trueth vnto the scriptures/saiynge/search the scriptures. Jremembre a like thing well spoken of Hierome. Jgnoraunce of the scriptures is the mother/and cause of al erroures/and in another place as Jremembre in the same authoure. The knowe-ledge of the scriptures is the fode of euerlasting life. But nowe me thinketh J enter into a verie broade sea/in that J beginne to shewe/either oute of the scriptures them selues/or oute of the aunciente writers how muche the holy scipture is of force to teache the trueth of oure religion. But this is it/ that J am nowe aboute/that Christe wold haue the church his spouse in all doubtes to aske counsel at the word of his father writtē/ād faithfully lefte/ and cōmēded vnto it in both testamētes the old/ and the newe. Neither do we rede that Christ in any place hath laiede soo greate a burthen vpon the members of his spouse/that he hath commaūded

Luke.11.

Esai.8.

Iohn.5.

Hieron.in 23.Math.

Rom. 15. them to go to the vniuersall churche. What soeuer thinges are written (saieth Paule) are written for oure learninge. And it is true that Christ gaue vnto his churche/ some Apostels / some Prophetes / some Euangelistes/ some shepards/ and teachers/ to the edifiynge of the sainctes/ till wee all come to the vnitie of faithe/ etc. But that all menne should meete together/ oute of all partes of the worlde/ to define of the articles of our faith/ I neither finde it commaunded of Christe nor written in the worde of God.

H. Latim. There is a diuersitie betwixt thinges pertaining to God/ or faith / and Politique or Ciuile matters. For in the firste we muste stande onely to the scriptures/ whiche are able to make vs all perfecte/ and
2. Tim. 3. instructed vnto saluation / if they bee well vnderstanded. And they offre thēselues to be wel vnderstanded onelye to them/ whiche haue good willes/ and geue themselues to studie/ and praier. Neither are there any menne lesse/ apt to vnderstand them/ then the prudent and wise men of the worlde.

But in the other/ that is in Ciuile or Politique matters/ often tymes the magistrates doe tolerate a lesse euil/ for auoiding of a greater/ as they which haue this saiynge ofte in their mouthes. Better an inconuenience/ then a mischieffe: and it is the propertie of a wise man (saieth one) to dissemble many thynges: And he that canne not dissemble/ can not rule. In which saiynges they bewraie themselues/

that

that they doe not earnestely weighe/what is iuste/ what is not. Wherfore/ forasmuchas mās lawes/ if it bee but in this respecte onely/ that they bee deuised by menne/ are not able to bringe any thing to perfection/ but are enforced of necessitie to suffre many things out of square/ and are cōpelled sometime to wynke at the worste thinges / seinge they knowe not howe to maintaine the common peace and quiet otherwise/ they do ordaine that the more part shall take place. Yow know what these kindes of speaches mean/ I speke after the maner of men/ yee walke after the maner of men/ all men are liers. And that of S Augustine/ if ye liue after mannes reason/ ye do not liue after the will of God.

Gal. 3. 1. Cor. 3. Rom. 3. Psa. 116. Lib. 1. retr. cap. 10.

Yf ye saie/ the councels haue sometimes erred/ or maie erre/ howe then shoulde we beleue the catholique Churche? For the councels are gathered by the authoritie of the catholique churche.

Anton. obiect. 10.

From maie bee/ to bee in deede/ is no good argument/ but from being/ to maie bee/ no man doubteth/ but it is a most sure argument. But now that councels haue sometime erred/ it is manifeste. Howe manie councels were there in the east part of the worlde/ which condemned the Nicene counceil? and al those which wold not forsake the same/ thei called by a sclāderouse name (as thei thought) Homousiās. Was not Athanasius/ Chrisostome/ Cyrille/ Eustachius/ men verie well learned/ and of

N. Rid. answv.

Socr. eccle. hist. l. 2.

Socr. eccl. hist. l. 1. c. 24. 32. Theod. l. 5. cap. 34. Obiectiō.

godly life/banished/and cōdēned as famouse heri-
tiques/ād that by wicked coūcelles? Howe many
thinges are there in the Canons and constitutions
of the counselles/whiche the papistes them selues
do much mislike? But here paraduenture one man
will saie vnto me: We will graunt you this in pro-
uincial councelles/or councelles of some one nacī-
on/that they maie sometimes erre: Forasmuche as
they do not represente the vniuersall churche/But it
is not to be beleued/that the generall and full coun-
celles haue erred at any time. Here if I hadde my
bookes of the counselles/or rather such notes as I
haue gathered out of those bookes/I coulde bring
somthīg which ſſhould serue for this purpose. But
now seing I haue them not/I wil recite one place
onely out of S. Austen/which (in my iudgdment)
maie suffise in this matter in steade of many. Who
knoweth not (saieth he) that the holie scripture is so
set before vs/that it is not lawefull to doubte of it/
and that the letters of Bisshops/maye be reproued
by other wiser meñes wordes/ād by coūcelles: and
that the coūsels thēselues/which are gathered by
prouīces ād coūtries/doe geue place to the auth-
ritie of the generall ād ful coūcelles: ād that the for-
mer generall coūcels are amēded by the latter/whē
as by some experience of things/either that which
was shut vp/is opened/or that whiche was hid is
known. Thus muche of Augustine. But I wyll
plead with our Antoniane/vpō matter confessed.
Here with vs when as papistrie reagned/I praye

Answer. l. 2. de bap. cont. don. cap. 3.

you

you howe doth that booke/whiche was called the Bisshoppes booke/made in the time of King Henry the eighte/whereof the Bisshoppe of Wincheſter is thought to be either the firſt father/or chiefe gatherer/howe doeth it (I ſaie) ſharpely reproue the florentine counceile/in which was decreed the ſupremacie of the Bisſhoppe of Rome/and that with the conſente of the Emperoure of conſtantinople/ and of the Grecians? So that in thoſe daies oure learned / aunciente fathers / and Bisſhoppes of Englande /did not ſticke to affirme that a generall counceile mighte erre. But me thinketh I heare another manne deſpiſing all that I haue brought furthe/and ſaiynge. Theſe whiche you haue called counceiles/are not worthy to be called counceiles/ but rather aſſembles/ and cõuẽticles of heritiques I pray you ſyr/why do you iudge them worthie of ſo ſlanderouſe a name? Becauſe(ſayth he) they decreed thinges heretical/contrarie to true godlines/ and ſounde doctrine/and againſt the faith of chriſten religion. The cauſe is waighтie/for the which thei ought of right ſo to be caled. But if it be ſo that all counceiles oughte to be diſpiſed/whiche decree any thinge contrarie to ſounde doctrine / and the trew worde/whiche is according to godlines: forasmuche as the maſſe / ſuche as we haue had here of late/is openly againſt the worde of Godde/forſothe it muſt folow of neceſſitie/that al ſuche counſels / as haue approued ſuch maſſes / oughte of right to be fledde/ and deſpiſed/ as conuenticles/

The Biſſchops booke.

1. Tim. 6.

and assembles of menne that straie from the truth.

The B. of Romes authoritee.

Another man alledgeth vnto me the authoritie of the Bisshop of Rome/ withoute whiche/ neither can the counsels (saith he) be lawefully gathered/ neither beinge gathered determine any thing concerning religiō. But this obiection is only grounded vpon the ambitoiuse and shameleſſe maintenaunce of the Romiſhe tyrānny/ and vsurped dominion ouer the cleargie / whiche tyrānie we Englisshe men/ longe ago / by the consent of the whole Realme/ haue crpulsed / and abiured. And howe rightlie we haue done it/ a litle booke set furth / de vtraque potestate/ (that is of booeth the powers) doeth clerelye shewe. I graunt that the Romiſhe ambition hath gone aboute to chalenge to it selfe/ and to vsurpe suche a priueledge of olde time. But the counsell of Carthage/ in the yeare of our Lorde/ 457. did openly withstande it and also the counseil at Mileuyte: in the whiche S. Augustin was present/ did prohibite anie appellations to be made to Bisshoppes beyond the sea.

England abiured the popes suprema-cie.

Cōc. Carthag. 3.

Can. 22.

Anton. obiect. 11. Ep. 48.

S. Augustine saieth the good men are not to be forsaken for the euell / but the euell are to bee borne withal for the good. Ye will not saie (I trowe) that in our congregations all be euell.

N. Ryd. Answer.

I speake nothing of the goodnesse or euelnesse of your congregacions/ but I fighte in Christes quarell

rell againste the masse whiche doth vtterlye take a-
waie and ouerthrowe the ordinance of Christ. Let
that be taken quite away/and then the partition of
the walle that made the strife shalbe broke̅ downe
Nowe to the place of S. Austine/for bearing with
the euill for the goods sake/there ought to be added
other woordes/ whiche the same writer hath ex- Aug. l. 3.
pressedly in other places. That is: if those euell men cont. lite-
do caste abroad no seedes of false doctrine/nor lead ras parm.
other/to destruction/by their example. cap. 2. 3.

Yt is perilouse to atempt any newe thinge in the Anton.
church/which lacketh example of good men. How obiect. 12.
muche more perilouse is it/to commit any act/ vn-
to the which/ the example of the prophets/of Christ/
and of thapostles are contrary. But vnto this your
fact/in abstaining from the church by reason of the
masse/the example of the prophetes/of Christe/and
of thapostles are cleane contrarie. Therefore. et c.
The firste part of the argument is euident/and the
seconde parte I proue thus. In the tymes of the
Prophetes/of Christ/ and his Apostels/all things
were moste corrupte. The people was miserablye
geuen to superstition/the priestes dispised the law
of god: and yet not withstanding/ we neither read
that the prophetes made any schismes or diuisiōs/
and Christ himselfe hau̅ted the temple/and taught
n the temples of the Jewes. Peter and Jhon wēt Luc. 21.
vppe into the temple at the ninthe howre of praier Acto. 3.
Paule after the readinge of the lawe/ being desy- Acto. 13.

red to saie something to the peop'e/did not refuse to doe it. Yea/further no mā can shewe/that either the Prophetes/or Christ / and his Apostles/did refuse to praie together with others/to sacrifice/or to be partakers of the Sacramentes of Moses law.

N. Rydl. Answu.

I graunt the former parte of youre argumente/ and to the seconde parte I saie / that although it containe mani true thinges/as of the corrupt state in the times of the Prophetes/of Christe / and the Apostles/and of the temple being haũted of Christ and his Apostels/yet notwithstãding the seconde parte of your argument is not sufficientlie proued: For ye oughte to haue proued/that either the Prophets/either Christ/or his Apostles did in the temple/communicate with the people/in any kinde of worshippinge whiche is forbidden by the lawe of God / or repugnant to the worde of god. But that can no where bee shewed/And as for the churche/ I am not angrie with it / and I neuer refused to goe to it / and to praie with the people/to heare the worde of God/and to doe all other thinges whatsoeuer maie agree with the worde of God. S Augustin speakinge of the Cerimonies of the Jewes (I suppose in the Epistle ad Januariũ) although he graunt they greuously oppressed that people/ both for the numbre/and bondage of the same / yet he calleth them burdens of the lawe/whiche were deliuered vnto them in the worde of God/ not presumptions of men/which notwithstanding if thei were

Ep. 119.

were not cõtrarie to gods word / might after a sort bee borne withall. But nowe / seing they are contrarie / to those thinges whiche are in the worde of god written. Whether they ought to be borne of any Christian or no / let him iudge which is spirituall which feareth God more then mã / and loueth euerlastinge life / more then this shorte and transitorie life. To that which was saied that my facte lacketh example of the godlie fathers that haue goone before / the contrarie is moste euident in the histone of Tobie. Of whome it is saied / that when all other went to the golden calues / which Hieroboam the Kinge of Israel hadde made / he himselfe alone fledde all their companies / and gotte him to Ierusalẽ / vnto the temple of the Lorde / and there worshipped the Lorde God of Israel. Did not the man of God threaten greuouse plages both vnto the prieste of Bethell / and to the aulter whiche Hieroboam had there made after his owne fantasie? Whiche plages Kinge Josias the true minister of god did execute at the time appointed. And where doe we read that the Prophetes / or thapostles / did agree with the people in their Idolatrie? When as the people went a whoring with their hill aulters / for what cause I praie you did the prophets rebuke the people so muche / as for their false worshipping of god after their owne minds / and not after gods woorde? For what was so muche as that was? wherfore the false prophetes ceased not to maligne the true prophetes of God: Therfore they set them

Tob. 1.

3. Reg. 13.

4. Reg. 23.

Hiere. 20. they banniſſhed them. et c. Howe elles Ipraie you
Hebr. 11. canne you vnderſtande that S. Paule alledgeth:
When he ſaithe. What concorde hath Chriſte with
2. Cor. 6. belial: Either what parte hath the beleuer with the
infidele? or howe agreeth the temple of God with
Images? For ye are the temple of the liuing God/
Leuit. 26. as god himſelfe hath ſaide: I will dwell amonge
them/ and walke amonge them/ and will be theyr
godde/ and they ſhall be my people. Wherfore co-
me owte fromе amonge them/ and ſeparate your
Eſa. 52. ſelfes fromе them (ſayeth the Lorde) and towche
none vncleane thinge/ ſo will I receiue you/ and
will be a father vnto you/ and ye ſhall be my
ſonnes and dowghters ſayeth the Lorde All-
mighty.

Iudith 12. Iudith that holye woman wolde not ſuffer her
ſelfe to be defiled with the meates of the wicked.
All the ſayntes off godde/ which trulye feared god
de/ when they haue ben prouoked to doo anie thin-
ge which they knew to be contrarye to goddes la-
we/ haue choſen to dye/ rather then to forſake the la-
2. Mach. 7. wes of their godde. Wherfore the Machabees put
te them ſelfes in daunger of deathe for the defenſe
of the lawe/ yea and at lengthe died manfully in
in the defenſe of the ſame. Yff we doo praiſe (ſayeth
Conr. 2. S. Auguſtine) the Machabees/ ād that with grea
Ep. gaudē te admiration/ bicawſe they did ſtoutely ſtande e-
tij cap. 23. uen vnto death/ for the lawes of theyr Cowntrey:
How moche more owghte we to ſuffer all thinges
for our Baptiſme/ for the ſacramente of the bodie

and

and blond of Christe &c. But the supper of the lorde/ such a one (I meane) as Christe cõmaundeth vs to celebrate/ the masse vtterlye aboliſheth and corrupteth moſt ſhameſully.

Who am I/ that I ſhould adde anie thig to this which you haue ſo wel ſpokẽ. Nay/ I rather thanke you that you haue vouchſafed to miniſter ſo plẽtiful armour to me/ beig otherwiſe altogether vnarmed ſauyng that he cãne not be lefte deſtitute of helpe/ whiche rightly truſteth in the helpe of God. H. Laty.

I onli learne to die in reading of the new teſtamẽt and am euer now and then praiyng vnto my god/ that he will be an helper vnto me in time of neede. Pſal. 9.

Seing you are ſo obſtinatly ſet againſt the maſſe/ that you affirme/ becauſe it is done in a toũge not vnderſtanded of the peple/ and for other cauſes/ I cã not tel what/ therfore it is not the true ſacramẽt/ ordeined of Chriſt/ I begin to ſuſpect you/ that you thinke not catholiquely of baptiſme alſo. Is oure baptiſme which wee do vſe/ in a toũge vnknowen to the peple/ the true baptiſme of Chriſt or no? If it be/ thẽ doth not the ſtraũge toũge hurte the maſſe. If it be not the baptiſme of Chriſt/ tel me how were you baptiſed? Or whether ye will (as the anabapriſtes doe) that all whiche were baptiſed in latyn ſhould be baptiſed againe in the Engliſh tounge. Anton. obiec. 13.

Althoughe I wolde wiſſhe baptiſme to be geuẽ in the vulgar toung for the peoples ſake which are N. Rydl. Anſvu.

presente / that they maye the better vnderstande theyr owne profession / and also be more hable to teache their childrē the same / yet notwithstanding ther is not lyke necessitee of the vulgare tounge in Baptisme / and in the lordes supper. Baptisme is geuē to children / who by reason of their aege are not able to vnderstande what is spoken vnto them what tounge soeuer it be. The lordes supper / is / and oughte to be geuen to them / that are weren. Moreouer / in Baptisme which is accustomed to be geuen to children in the Latin tounge / all the substantial poyntes (as a man wolde saye) which Christe commawnded to be doone / are obserued. And therfore I iudge that Baptisme / to be a perfecte and true Baptisme: and that it is not only not nedefull / but also not lawfull / for anie man so Christened / to be Christened againe. Butt yet notwithstandynge / they oughte to be tawghte the Cathechisme of the Christen fayth / whan they shall come to yeares of discretion: Which Cathechisme / who so euer despiseth / or will not desirously embrace / and willingly learne / in my iudgemente he plaieth not the parte of a Christiane man. But in the popish masse are wantynge certeyne substantialles / that is to saye / thinges commawnded by the worde of godde to be obserued in ministration of the lordes supper: of the which ther is sufficient declaration made before.

H. Laty. Wher you saye (I wolde wisshe: surely I wolde wisshe /

wisshe / that you hadde spoken more vehemently / and to haue sayed it is of necessitee / that all thinges in the congregation shulde be doone in the vulgare tounge / for the dyffyenge and cõforte of them that are presente. Notwithstandinge that the childe it selfe is sufficientlye baptised in the Latin tounge.

Anton. obiect. 14

For asmoche as I perceiue you are so stifflie / I will not saye obstinately bente / and so wedded to your owne opinion / that no gentle exhortations / no holsome counsayles / no other kynde of meanes can call you home to a better mynde: ther remayneth / that which in lyke cases was wonte to be the only remedye agaynst stiffe necked / and stubburne persones / that is / you muste be hampered by the lawes / and compelled either to obey whether ye will or no / or elles to suffer that / which a rebelle to the lawes oughte to suffer. Doo you not knowe that whosoeuer refuseth to obeye the lawes of the realme / he bewrayeth himselfe to be an enemye to his cowntrey? Doo you not knowe that this is the redyest waye / to stirre vp sedition / and ciuille warre? Yt is better that you shulde beare your owne synne / then that throughe the example of your breache of the commẽ lawes / the cõmen qwiette shulde be disturbed. How can you saye / you will be the qwenes true subiecte / when as you doo openly professe / that you will not kepe her lawes?

N. Ryd. Answer.

O heauenly father/the father of all wisedom/vnderstandinge/and true strengthe/I beseech thee for thy onli sonne our sauiour Christes sake/looke mercifulli vpon me wretched creature/ and sende thine holye spirite into my breaste/ that not only I maye vnderstãde according to thy wisedome / how this pestilẽt and deadly dart is to be borne of/and with what aunswere it is to be beaten backe/ but also when I must ioyne to fight in the fielde for the glorye of thy name / that then I being strengthened with the defence of thy right hande/maie manfully stande in the confession of thy faieth / and of thy trueth / and continue in the same vnto the ende of my life/through the same our Lorde Iesus Christ. Amen.

Nowe to the obiection. I graunt it to be reasonable/that he whiche by woordes and gentilnesse can not be made yealde to that is right and good/ shoulde bee bridled by the straite correction of the lawes:that is to saie/he that will not bee subiect to gods worde/muste be punished by the lawes . It is true that is commenly saide. He that will not obeie the gospell/muste be tamed and taught by the rigoure of the lawe. But these thynges oughte to take place againste him/whiche refuseth to do that is right/and iuste/according to true godlines:not againste hym / whyche can not quietelye beare superstitions/and the ouerthrowe of Christes institutions/but doth hate/and detest from his harte/

suche

ſuche kinde of proceedinges / and that for the glorie of the name of God. To that which ye ſaie a tranſgreſſour of the commen lawes / bewraieth himſelfe to be an enemy of his countrie / ſuerly a man ought to looke vnto the nature of the lawes / what maner of lawes they bee whiche are broken. For a faithfull Chriſtian oughte not to thinke alike of all maner of lawes. But that ſaiyng ought onelye truely to bee vnderſtanded of ſuche lawes as bee not contrarie to gods woorde. Otherwiſe whoſoeuer loue their contrie in treuth / (that is to ſaie in God) they wyll alwaies iudge (if at any time the lawes of god and manne be thone contrarie to the other) that a man ought rather to obeie God then manne. And they that thinke otherwiſe / and pretende a loue to their contrie / forasmuche as they make their contrie to fyghte as it were againſte Godde in whome conſiſteth the onelie ſtaie of the countrie / ſurelye I do thinke that ſuche are to bee iudged mooſte deadly enemies / and tratours to their countrie. For they that fighte againſte Godde / whiche is the ſafetie of theyr countrie / what doe they els but go aboute to bryng vpon theyr countrie a preſente ruine and deſtruction. But they that do ſo are worthelie to be iudged enemies to their countrie / and betraiours of the Realme / Therfore &c. Acto. 4.

But this is the redieſt waie (ye ſaie) to ſtir vp ſedition / to trouble the quiete of the commen welth /

therfore are these thinges to bee represſed in time/ by force of lawes. Beholde Sathan doth not ceaſe to practiſe hisolde giles/ād accuſtomed ſubtilties. He hath euer this darte in a readines to whorle againſte his aduerſaries/to accuſe them of ſedition that he maie bringe them (yf he can) in daunger of the higher powers. For ſo hath he by his miniſters alwaies charged the Prophetes of Godde. Achab ſaied vnto Elias art thou he that troubleth Israell? The falſe prophetes alſo complained to their Princes of Hieremie that his woordes were ſeditious and not to be ſuffered/ Did not the Scribes/ and Phariſies falſelye accuſe Chriſte as a ſeditious perſon/ and one that ſpake againſte Ceſar? Did they not at the laſte crie if you let this manne go you are not Ceſars frende? The Oratoure Tertullus how doth he accuſe Paule before Felix the righe deputie? We haue founde this man (ſaith he) a peſtilent felowe/ and a ſterer of ſedition vnto all the Jewes in the whole worlde &c. But I praie you were theſe men as they were called ſeditious perſons. Chriſt/ Paule/ and the Prophetes? God forbid. But they were of falſe men/ falſely accuſed. And wherefore I praie you? but becauſe they reproued before the people their giles/ ſuperſtition/ and deceites. And when the other could not bere it/ and would gladly haue hadde them taken out of the waie/ they accuſed them as ſeditious perſons/ and troublers of the commen wealthe/ that beinge by this meanes made hatefull to the people/ and Princes/ they mighte

Satā & his miniſters doo alwaies charge the godly with ſedition.
3. Reg. 18.
Hiere. 26.

Luc. 23.
Ioan. 19.
Acto. 24.

mighte the more easilie be snatched vppe to be tor-
mented/and put to death. But howe far they were
from al sedition/ their whole doctrine/life/and con-
uersation doeth well declare. For that whiche was
obiected laste of all/that he canne not be a faithfull
subiecte to his prince which professeth openly that
he will not obserue the lawes/ whiche the prince
hath made: here I woulde wisse that I mighte
haue an indifferente iudge / and one that feareth
god/to whose iudgement in this cause I promise
I will stande. I aunswere therfore a man oughte
to obeie his prince / but in the Lorde/and neuer a-
gainst the Lorde. For he that knowingly obeith his
prince against god doth not a duetie to the prince/
but is a decieuer of the Prince/and an helper vnto
him to worke his own destruction. He is also vn-
iust whiche geueth not the prince / that is the prin-
ces/and to god that is gods. Here commeth to
my remembraunce / that notable saiynge of Va-
lentinianus/the Emperoure for chosinge the Bis-
shop of Millaine. Set him (saith he) in the bishops
seate/to whome if wee (as man) do offende at any
time/we maie submitte our selues. Policarpus the
moste constante Martyr when he stode before the
chiefe Ruler and was commaunded to blaspheme
Christe/and to sweare by the fortune of Caesar &c.
He aunswered with a milde spirite: we are taught
(saieth he) to geue honoure vnto princes and those
powers whiche be of god/but suche honoure as is
not contrarie to gods religion.

Theodor. eccl. hist. l. 4. cap. 5. Euse. eccl. histo. l. 4. cap. 4. Niceph. li. 3. cap. 35.

Hitherunto ye see good father / howe I haue in
wordes onely made as it were a florisshe before the
fighte whiche I shortelie looke after / and howe I
haue begōne to prepare certaine kindes of wepōs /
to fight againste the aduersaries of Christe / and to
muse with my selfe / howe the dartes of the olde e-
nemie maie be borne of / and after what sort I maie
Ephes. 6. smite him againe with the swerde of the spirite. I
learne also hereby to be in vre with armour / and to
assaie howe I canne goe armed.

In Tyndall where I was borne / not farre from
the scotisshe borders / I haue knowen my contreie-
men watche nighte and daie in their harnesse / such
as they hadde / that is in their Jackes : and their
speares in their hands (you call thē northen gads)
specially when they hadde any priuye warninge of
the cōming of the scottes. And so doyng / although
at euerie suche bickeringes some of them spente
their lifes / yet by suche meanes like pretie men they
defended their countrie. And those that soe died / I
thinke that before God they died in a good quarel /
and their offspringe and progenie / all the countrie
loued them the better for their fathers sakes. And
in the quarell of Christe our sauioure / in the defense
of his owne diuine ordinaunces / by the whiche he
geueth vnto vs lyfe and immortalitie / yea / in the
quarell of faithe / and Christian religion / wherein
resteth oure euerlastinge saluacion / shall wee not
watche? shall we not goe alwaies armed? euer lo-
kinge when oure aduersarie (whiche like a roaringe

Lyon

Lyon seeketh whome he maie deuoure) shall come vpon vs by reason of oure slouthfulnesse. Yea/ and woe be vnto vs/if he canne oppresse vs at vnwares/whiche vndoubtedly he wil doe/if he finde vs slepinge. Let vs awake therfore/for if the good manne of the house knewe what houre / the thiefe woulde come / he woulde surely watche/and not suffer his house to be brokē vp. Let vs awake therfore I saie/and lette vs not suffer oure house to bee broken vp. Resist the Deuill saieth S. James and he will flie from you. Lette vs therfore resiste him māfullie/ād taking the crosse upō oure shoulders/ let vs folow our captaine Christ/who by his owne bloude / hathe dedicated and halowed the waye whiche leadeth vnto the father/that is to the light whiche no man can attaine/the fountaine of euerlasting ioyes. Let vs folow I saye/ whither he calleth and allureth vs / that after these afflictions/ whiche laste but for a momente / whereby he trieth our faith/as gold by the fiere/we maie euerlastinglye raigne / and triumphe with him in the glorie of the father/and that throughe the same oure Lorde/ and Sauiour Jesus Christ/to whome with the father and the holie ghooste bee all honoure and glorie nowe and for euer. Amen. Amen.

1. Pet. 5.

Matt.

Iaco. 4.

1. Tim. 6.

Goode father/forasmoch as I haue determined with my selfe/to powre forthe these my cogitatiōs into your bosome/her me thinketh I see you sodenly liftyng vp your heade towardes heauen / after

your maner/ and thē lookynge apon me with your prophetical countenāce/ and speakynge vnto me/ with these or like wordes. Truste not my sonne (I beseche you vouchsafe me the honour of this name for in so doynge I shall thinke my selfe both honoured/and loued of you.) Truste not I saye my sonne to these worde weapons: for the kingdome of godde/is not in wordes/but in power. And remember allwayes the wordes of the lorde / doo not imagine afore hande/what and how you will speake/for it shall be geuen you/ euē in that same howre what ye shall speake / for it is not ye that speake / but the spirite of your father which speaketh in you. I praye you therfore father/praie for me/that I maye caste my hoole care apon hym / and truste apon hym in all perilles. For I knowe/and am surely perswaded/that/what soeuer I can imagine or thinke afore hande/it is nothinge/ excepte he assiste me with his spirite when the tyme is. I beseche you therfore father/praie for me/that such a complete harnesse of the spirite / suche boldnesse of mynde may be geuen vnto me / that I maye owte of a true fayth saye with Dauid. I will not truste in my bowe/ād it is not my swearde that shal saue me. For he hath no pleasure in the strengthe of an horse/ꝛc. But the lordes delyte is in them that feare hym / and putte theyr truste in his mercye. I besech you praye/praye / that I maye entre thys fyghte/ only in the name of godde/ and that when all is paste / I beinge not ouercome throughe his gratiouse ayde/

1.Cor. 4.

Matt. 10.
Marc. 11.

Ephes. 6.

Psal. 44.

Psal. 147.

maye

mave remayne / and ſtande faſte in hym / tyll that daye of the lorde/in the which to them that obteine the victorie/ſhall be geuen the lyuely Manna to eate/and a Tryumphante Crowne for euermore. Apoc. 2.

Now father I praye you helpe me to buckle on this geare a little better. For you knowe the depenes of Sathan/beynge an olde ſouldyar/ād you haue collered with hym or now: bleſſed be godde/ that hath euer aided you ſo well. I ſuppoſe he maye well holde you at the baye/ but truly he will not be ſo willynge (I thynke) to ioyne with you / as with vs yongelynges. Apoc. 2.

Syr I beſeche you/let your ſeruaunt reade this my bablinge vnto you/and nowe and then/as it ſhall ſeme vnto you beſte/let youre penne runne on my booke/ſpare not to blotte my paper I geue you good leaue.

As touchinge this Antoniane/whome I haue here made mine aduerſarie/ leſte paraduenture anie ymagination mighte carrie you amiſſe / and make you thinke otherwiſe then I ment: Knowe you that I haue alluded to one Antonie a mooſte cruel Biſſhoppe of the Arianes/and a very violent perſecuter of them that were Catholique / and of a righte iudgemente. To whome Hunericus a Tyrante of the Vandales/knowing Antonies fearcenes committed his whole autoritie/that he ſhould Victor. li. 3. de perſequut. Aphricæ.

either turne the Christians which beleued well/ vn
to his false Religion/or els to punish and torment
them at his pleasure. Which thing Antonius toke
in hande to doe/ and executed the same againste a
greate numbre/but specially againste two mooste
godlie Bisshoppes/and most constante in the doc-
Tit. 1. trine whiche was according to godlinesse. The
name of thone was Eugenius an aged man/ tho-
ther was named Habet deum. This Latter as it
appeareth by Victors Historie of the persecutions
of the Vandales both the Tyranne/and the false
counterfaicte Bisshoppe desiered muche to haue
turned vnto their mooste pestilēt heresie. This Ha-
bet deum/ was Bisshope of the Citee Tamallune/
wher Antonie hadde ben bisshoppe before. And
when Antonie hadde vexed hym (as the storie sa-
yeth) with diuerse and sundrie persequutions/ and
hadde fownde the souldiar of Christe allwaies con
stante in his Confession/ it is sayd/ that at lengthe
in a greate rage he swoore/and sayd to his frendes
on this wise: yf I make hym not of our Religion/
then am I not Antonie: it is incredible what har-
mes and troubles he putte hym to/ what crueltye
he practised against him/and it wer to longe now/
to describe the same vnto you. But the man of god
stoode allwayes vnmoueable/ and in the con-
fession of Christes fayth remayned euer vnto then-
de/the constante and vnfoyled souldyare of Chri-
ste. Thys goode Bisshoppe Habet deum/ I praye
to godde our heauēly father to geue me grace that
I maye

I maye fathefully folowe/ throughe our Lorde Jesus Christe/ Amen.

Syr I haue cawsed my man not onely to reade your armour vnto me/ but also to write it owte/ for it is not onely no bare armour/ but also well buckled armour/ I see not how it could be better. I thãke you euẽ frome the botome of my harte for it/ and my praier you shall not lacke/ trustinge that you do the like for me. For in deede there is the helpe. &c. Manie thinges make confusion in memorie. And if I were as well learned as was Sainct Paul. I woulde not bestowe muche amongest them/ further then to gaule them/ and spurgall to/ when/ and where as occasion were geuen/ and matter came to minde/ for the lawe shall bee their shote anchour/ staye and refuge. H. Laty.

Fare you well in Christe.

A treatise agaīſt the errour of transubſtantiation/made by the fornamed Reuerende father Nic. Rydley Byſhop of London/in the time of his empriſonmente

Manie thinges cōfounde the weake memorie. A fewe places well weighed ād perceiued/lightneth the vndſtandinge. Trueth is there to bee ſearched with diligence / where it is certaine to be hadde. Though God do ſpeake the trueth by man/ yet in mannes worde which God hath not reueled to bee his/a man maie doubt without miſtruſte in God. Chriſt is the truth of God/reueiled vnto man from heauen by God himſelfe/and therefore in his worde the trueth is to bee founde/whyche is to bee embraced of all that be his. Chriſte biddeth vs aſke and wee ſhall haue / Searche and we ſhall finde/ Knocke and it ſhal be opened vnto vs. Therfore O heauenly father autour and fountaine of all truth/ the bottomeles Sea of al true vnderſtanding/ſend doune wee beſeche thee thy holye ſpirite into oure hartes / and lighten oure vnderſtanding with the beames of thy heauenly grace. We aſke the this O heauenlie father not in reſpect of our deſertes/but for thy deare Sonne oure Sauiour Jeſus Chriſtes ſake

ſake. Thou knoweſte O Heauenlye father/that the controuerſie aboute the Sacrament of the bleſſed bodie and bloude of thy deare Sonne oure Sauioure Chriſte/hathe troubled not of late onelie thy churche of England/Fraūce/Germanie/and Italye/but alſo manie yeares agoe. The fault is oures no doubt therof/for we haue deſerued thy plage. But O Lorde be mercifull and relieue our miſerie/with ſome light of grace. Thou knoweſte O Lorde howe this wicked worlde rolleth vp and doune/and rieleth to and fro/and careth not what thy wil is/ſo it may abide in welth. Yf truth haue wealth then who are ſo ſtoute to defende the truth as they. But if Chriſtes croſſe bee laiede on truethes backe/then they vaniſhe ſtraighte awaie as ware before the fiere. But theſe are not they O Heauenly father for whome I make my moſt mone/but for thoſe ſelye ones O Lorde/whiche haue a Zeale vnto thee/thoſe I meane whiche woulde ād wiſſhe to know thy will and yet are lette/holde backe/and blinded by the ſubtilties of Sathan/and his miniſters/the wickednes of this wretched world/and the ſinfull luſtes and affections of the fleaſhe. Alaſſe Lorde/thou knoweſt that we be of oure ſelues but fleaſh/wherin there dwelleth nothing that is good. How then is it poſſible for man/without thee (O Lorde) to vnderſtande thy truth in deede. Can the naturall man perceiue the will of God: O Lorde to whome thou geueſt a Zeale of thee/geue them alſo we beeſeche the knowledge of thy bleſſed will. Suffer not

Truthe in tyme of affliction hath fewu frendes.

1. Cor. 2.

them O Lorde blindelie to bee ledde for to ſtrine a-
gainſt thee/as thou didſt thoſe(alas)whiche crucified thine owne deare ſonne. Forgeue thē O Lorde for thy deare ſonnes ſake/for they knowe not what they doe. They do thinke(alas)O Lorde for lacke of knowledge/that they doe vnto thee good ſeruice/e-
Ioan. 16. uen when againſte thee they do mooſt greuouſelie rage. Remembre O Lorde we beſech the for whom
Acto. 7. thy Martir Steuen did praie: and whome thy holy Apoſtle did ſo truelye and earneſtly loue/that for their ſaluation he wiſhed hymſelfe accurſed from
Rom. 9. thee. Remembre O heauenlye father the prayer of
Luc. 23. thy deare ſonne oure Sauioure Chriſte vpon the croſſe/when he ſaide vnto thee / O Father forgeue them/they knowe not what thei do. With this forgiuenes(O good Lorde)gene me I beſeche the thy grace ſo here briefelye to ſette forth the ſayings of thy ſonne our Sauiour Chriſt / of his euangeliſts/ and of his Apoſtles/that in this aforeſayd controuerſie the light of thy trueth/by the lanterne of thy worde maie ſhine vnto all them that loue thee.

Of the Lordes laſte Supper do ſpeake eſpecially
Matt. 26. three of the Euangeliſts/Mathewe/Marke/and
Mar. 14. Luke. But none more plainelie / nor more fully de-
Luc. 22. clarethe the ſame/then doeth S. Paule/partelie in
1. Cor. 10. the 10. but eſpeciallye in the 11. Chapiter of the firſte
11. Epiſtle vnto the Corinthianes

As Mathewe and Marke doe agree muche in forme of woordes: Soe doeth lykewiſe Luke and

S.

S Paule. But all foure no doubte/as they were all taught in one ſchole/and enſpired with one ſpirite ſo taughte they all one trueth. God graunte vs to vnderſtande it well.

Mathewe ſetteth forth Christes Supper thus.

Matthev.

Vuhen euen vuas comme he ſatt dovune vuith the 12. &c. As they dyd eate Iheſus tooke bread and gaue thākes, brake it, ād gaue it to the diſciples and ſayd, Take, Eate, This is my body. And he tooke the cuppe, gaue thankes and gaue it to them ſayng: Drynke ye all of this. For this is my bloud of the nevue teſtament, that is ſhedd for many for the remiſſion of ſinnes. I ſaie vnto you I vuill not drinke henſeforth of this fruyte of the vyne tree, vntyll that daye vuhen I ſhall drinke that nevue in my fathers kingdome. And vuhen they had ſayd grace, they vuent out. Matt. 26.

Marke.

Novve Marke ſpeaketh it thus, And as they ate. Ieſus tooke breade, bliſſed and brake, and gaue to them, and ſaide. Take eate, This is my bodie. And he toke the cuppe, gaue thankes and gaue it them, and they all dranke of it, and he ſaide vnto them, This is my bloud of the nevve teſtamente, vvhich is ſhedde for manye. Verelie I ſaie vnto you, I vuil drinke no more of the fruite of the vine, vntyll that daie that I drinke that nevve in the kingedome of God. Marke. 14

Here Matthew and Marke doo agree not onely in the matter/ but also allmost fullye in the fourme of wordes. Sauing that for thies wordes in Mathew (gaue thankes) Marke hath one word (blessed) which signefieth in this place al one. And wher Mathew saithe (drinke ye al of this) Marke saith: and they all dranke of it. And wher Matthew saithe (of this fruyte of the vyne) Marke leaueth owt the worde (this) and saith/ of the fruyte of the vyne.

Nowe lett vs see likewise what agrement in forme of wordes is betwixte S. Luke and S. Paule.

Luke. Luke vuriteth thus. He toke breade, gaue thankes, brake it and gaue it to them saing: This is my
Luc. 22. bodye vuich is geuē for you. This doo in remembraunce of me Likevuise also vuhen they had supped he tooke the cupp saynge, This cupp is the nevue testamēt in my bloud vuich is shed for you.

S. Paule. S. Paule setteth fourthe Christes supper thus, the Lord Ihesus the same night in the vuich he vuas be
1. Cor. 11. trayed, tooke bread, and gaue thankes, and brake. and said, Take, eate, this is my bodie vuiche is broken for you. This doo in remembrance of me. After the same maner he tooke the cupp vuhen supper vuas done saing, This cupp is the nevue testament in my bloud. This doo as often as ye drinke it, in the remembraūce of me: for as ofte, as ye shall eate this bread, and drinke this cuppe, ye shall shevue the Lordes death tyll he comme.

Here

Here wher Luke sayth (which is geuen) Paule saythe (which is broken). And as Luke addeth to the wordes of Paule spoken of the cuppe (which is shedd for yow) so likewise Paule addeth to the wordes of Luke (this doo as often as ye shall drinke it in the remẽbraunce of me). The rest that followeth in S. Paule both ther and in the x. chapter/pertayneth to the right vse and doctrine of the Lordes supper.

Thus the Euangelistes and S. Paule haue rehersed the wordes and worke of Christ/wherby he dyd institute and ordeine this holye Sacrament of his blessed bodye and bloud to be a perpetuall remembraunce of hym selfe vntill his comminge agayne: of hym self (I saye) that is of his bodye geuen for vs/ and of his bloud shedde for the remission of sinnes.

But this remembraunce thus ordeined as the awthor therof is Christ both god and man: so by thallmighty power of god/farre passeth all kind of remembraunces that any other man is able to make/either of hym self/or of any other thing/for who so euer receueth this holye sacrament thus ordeyned in remembraunce of Christ he receyueth therwith either deathe or lyfe/ In this I doo trust we all agree. For saincte Paule saith of the godlie receuers in the x. chapter of his first epistle to the Corinthians. The cuppe of blessing which we blesse/is it not

1. Cor. 10.

not the partaking or felowshipp of Christes bloud? And also he saieth: the bread which we breake (and meaneth at the Lords table) is it not the partaking or felowshippe of Christes bodie? Nowe the partaking of Christes bodie and of his bloude vnto the faithfull and godlie/is the partaking or felowship of life and of immortalitie. And againe of the bad and vngodly receiuers / S. Paule plainlie saieth
1. Cor. 11. thus. He that eateth of this breade and drinketh of this cuppe vnworthily/he is guilty of the bodie and bloude of the Lorde. O howe necessarie then is it/ if we loue life and would eschewe death/to trie and examine oure selues before we eate of this breade/ and drinke of this cuppe. For els assuredlie/ he that eateth and drinketh vnworthilie / eateth and drinketh his owne damnation / because he estemeth not the Lords bodie/that is he receiueth not the Lords bodie with the honoure whiche is due vnto hym. And yet by that whiche was saide / that with the receipte of the holie Sacramente of the blissed bodie and bloude of Christ / is receiued of euerie one good or badde/either life or death : it is not meant that they whiche are deade before God / hereby maie receiue life/or the liuing before God/cā herby receiue deathe. For as none is meete to receiue naturall foode / wherby the naturall life is norished/ excepte he be borne/and liue before: so no man can feede/by the receipte of this holie Sacramente/of the foode of eternall life/excepte he bee regenerated and borne of god before. And on the other side/

no

no man her receiueth damnation / whiche is not deade before God.

Thus hitherto withoute all doubte God is my witnes (I saie so farre as I know) there is no controuersie among thē that bee learned in the church of Englāde / concerning the matter of this Sacramente / but all doe agree / whether they be newe or olde (and to speake plaine / and as some of them odiouslye either do call other) whether they bee protestantes / papistes / pharisies or Gospellers.

And as all do agree hitherto in the aforesaide doctrine: so all doe detest the wicked herisie of the Messalians whiche be otherwise called Euchites / whiche saide that the holie sacramente canne neither do good nor harme. Triparti. histo. lib. 7. cap. 11.

All doo also condemne these wicked Anabaptistes wich putte no difference betwene the Lordes table and the Lordes meate / and their owne.

And because charitie woulde we shoulde if it be possible / and so far as we maie with the safegarde of good conscience / and maintenaunce of the trueth to agree with all menne: therfore me thinketh it is not charitably done to burthen animanne either newe or olde as they call them / further then suche do declare themselues to dissente from that we are perswaded to be the trueth / and pretende there to be controuersies / whereas none suche are in dede / and so to multiplie the debate / the whiche the more Charitie vuil belye no man.

it doeth increase / the further it doeth departe from the vnitye that the true Christiã ſhould deſire. And againe this is true that the trueth neither needeth nor will bee maintened with lies. It is alſo a true commen prouerbe/that it is euen ſinne to lye vpon the deuell. For though by thy lie thou doeſte ſeame neuer ſo muche to ſpeake againſte the deuell/yet in that thou lieſte in deede/thou worke ſt the deuelles woorke/thou doſte him ſeruice/and takeſte the deuils parte.

The papiſtes do belie the prechars of the goſpel.

Nowe / whether then do they godlye and charitablye/whiche either by their penne in writyng/or by their wordes in preaching / do beare the ſimple people in hande that theſe whiche thus doe teache and beleue: do goe aboute to make the holie Sacrament ordeined by Chriſte himſelfe / a thing no better then a pece of commen baken bread/or/that do ſaie/that ſuche do make the holie ſacramente of the bleſſed bodie and blonde of Chriſt/nothing els but a bare ſigne / or figure to repreſente Chriſt/none otherwiſe then the Iuie buſhe doeth repreſente the wine in a tauerne / or as a vile perſon gorgiouſlie appareled maie repreſente a kinge/ or a prince/ in a plaie? Alas let vs leaue lyyng/and ſpeake the truth euerie man not onely to his neighbour/but alſo of his neighbour/for we are membres one of another ſaith S Paule. The controuerſie no doubte whiche at thys daye troubleth the churche (wherin anye meane learned man either olde or newe doth ſtand in) is not whether the holie ſacrament of the bodye

Ephe 5.

and

and bloud of Christ is no better thē a piece of cōmē breade or noe? Or whether the Lordes table is no more to bee regarded then the table of any earthlye man or noe? or whether it is but a bare signe or figure of Christe and nothing elles or no? For all doe graunt that S Paules wordes do require/that the breade whiche we breake / is the partakinge of the bodie of Christe. And all also doe graunte him that eateth of that breade or drinketh of that cuppe vnworthilie/to bee guiltie of the Lordes death / and to eate and drinke his owne damnation / because he estemeth not the Lordes bodie. All do graūte that these wordes of S Paule when he saith (if we eate it auantageth vs nothing / or if wee eate not/wee want nothing therby) are not spoken of the Lordes table/but of other commen meates. 1. Cor. 8.

Thus then hitherto yet we all agree. But nowe lette vs see wherin the dissention doeth stande. The vnderstanding of that wherin it doth chieflie stand is a steppe to the true searching furth of the trueth. For who can seeke well a remedie / if he knowe not before the disease?

It is neither to be denied nor dissembled/that in the matter of this Sacramente there bee diuerse pointes/wherein men counted to be learned canne not agree. As whether there be any transubstantiation of the breade or no? Any corporall and carnal presence of Christes substance or no? Whether adoracion onely due vnto God / is to be done to the sacramente or noe? And whether Christes bodie bee

The chiefe pointes off controuersie aboute the sacramēt.

be there offered in deede vnto the heauenlye father by the prieste or noe? Or whether the euell man receiue the naturall bodie of Christe or noe?

Yet neuertheleſſe as in a man diſeaſed in diuers partes/commenlie the originall cauſe of ſuche diuers diſeaſes whiche are ſpredde abrode in the bodie do come from ſome one chiefe membre/as from the ſtomacke or from the heade: euen ſo al thoſe fiue aforeſaide pointes do chiefely hange vpon this one queſtion/whiche is/what is the matter of the Sacramente/whether is it the naturall ſubſtance of breade/or the naturall ſubſtance of Chriſtes owne bodie.

The treuth of this queſtion truelye tried out and agreed vpon/no doubte ſhall ceaſe the controuerſie in all the reaſte. For if it bee Chriſtes owne naturall bodie/borne of the virgine/then aſſuredlie(ſeynge that all learned men in Englande/(ſo farre as I knowe)both newe and olde/graunt there to be but one ſubſtance/then I ſay/they muſt nedes graunt Tranſubſtantiation/that is a change of the ſubſtance of breade into the ſubſtance of Chriſtes bodie: then alſo they muſt graunt the carnall and corporall preſence of Chriſtes bodie: then muſt the ſacramēt be adored with the honour due vnto Chriſt himſelfe/for the vnitie of the two natures in one perſon: then if the prieſte do offre the ſacrament/he doeth offre in deede Chriſt himſelfe: and finallye the murtherer/the adulterer/or wicked mā/receiuinge the Sacrament/muſt needes there receiue alſo the

naturall

naturall ſubſtaunce of Chriſtes owne bleſſed bo-
dye/both/fleaſh and bloude.

Nowe on the other ſyde/if after the truthe ſhal-
be truly tryed owte/it be fownd/that the ſubſtan-
ce of breade/is the materiall ſubſtance of the ſacra-
ment (althowgh for the chaunge of the vſe/office/
and dignitie of the bread/the bread in dede ſacra-
mentally is chaunged into the bodye of Chriſt/as
the water in Baptiſme is ſacramentally chaunged
into the fountayne of regeneracion/and yet the ma-
teriall ſubſtance therof remayneth all one as was
before) yf (I ſaye) the trewe ſolutyon of that for-
mer queſtion/wheruppon all theſe controuerſies
doo hange/be/that the naturall ſubſtãce of bread/
is the materiall ſubſtance in the holie ſacrament of
Chriſtes bleſſed bodye: then muſt it followe of that
former propoſition confeſſed of all that be named
to be learned/(ſo farre as I knowe) in Englande/
whiche is/that there is but one materiall ſubſtãce
in the ſacramente of the bodie/and one onelye lyke-
wiſe in the ſacrament of the bloud: that there is no
ſuch thing in deede/and in truth/as they call tran-
ſubſtantion (for the ſubſtance of breade remaineth
ſtyll in the ſacrament of the bodie) then alſo the na-
turall ſubſtance of Chriſtes humane nature which
he tooke of the virgine Marie is in heauen/where
it reigneth nowe in glory/and not here incloſed vn-
der the forme of breade: then that godlie honoure
whiche is due vnto God the creator/and maye not

be done to the creature/ without Idolatrie and sa-
crilege/is not be done to the holie Sacramēt/then
also the wicked(I meane)the impenitent murthe-
rer/ adulterer/or suche like do not receiue the natu-
rall substāce of the blissed body and bloud of Christ:
finallie then doth folow that Christes blissed bodie
and bloud which was once onely offered/and shed
vpon the crosse / beinge auailable for the synnes of
all the worlde/is offered vp no more in the natural
substaunce therof/neither by the prieste nor anie o-
ther thinge.

But here before we goe any further to searche in
this matter and to wade(as it were) to searche and
trie oute(as we maie)the trueth therof in the scrip-
ture/it shall do well by the way to knowe/whether
they that thus make aunswere and solution to the
former principall question/doe take awaye simply
and absolutlye the presence of Christes bodie and
bloud/from the sacrament ordeined by Christ / and
duely ministred according to his holye ordinance
and institution of the same.

Vndoutedlye they do denie that vtterly/either s
to saie/or to meane the same. And therof/if any m
doe or will doubte/the bookes whiche are writte
alreadye in this matter of them that thus doe an
swearе/will make the matter plaine.

Nowe then you will saie/what kinde of presen

do they graunt/and what do they denie? Briefelye they denie the presence of Christes bodye in the naturall substance of his humaine and assumpte nature/and graunt the presence of the same by grace. That is/they affirme and saie/that the substance of the naturall bodie and bloud of Christ/is onelie remainynge in heauen/and so shall be vntill the latter daie when he shal come againe in glorie accompained with the angelles of heauen/to iudge both the quicke and the deade: And the same naturall substance of the verie bodie and blonde of Christe/ because it is vnited to the diuine nature in Christe/ the seconde person of the Trinitie/ therfore it hath not onelye life in it selfe/but it is also able and doth geue life vnto so manie as bee or shall be partakers thereof/that is/that to all that doo beeleue on his name/which are not born of bloud (as Iohn saith) or of the will of the flesshe/ or of the will of man/but are borne of God/though the selfe same substance abide still in heauen/ and they for the tyme of their pilgremage dwell here vpon the earth/by grace I saie/ that is by the life mētioned in Iohn/ and the properties of the same/meete for oure pilgremage here vpon earth/ the same bodie of Christe is here presente with vs: Euē as for example wee saie/the Sunne whiche in substaunce neuer remoueth hys place out of the heauens/is yet presente here by his beames/light/and natural influence/where it shineth vpon the earth. For gods worde and his Sacraments be as it were the beames of Christ which

Vuhat kinde of presence is to be graunted in the lordes supper.

Matt. 24

Ioan. 6.

Ioan. 1.

Ioan. 6.

Malach. 4

is Sol Justitieie/The Sunne of righteousenes.

Thus thou haste heard of what sorte or secte soe ner thou be wherin doth stande the principall state and chiefe pointe of all the cõtrouersies whiche doe properlie perteine vnto the nature of this Sacrament: As for the vse therof I graunt ther be many other thinges wherof here I haue spoken nothing.

And now leste thou iustly maist complaine/and saie that I haue in openinge of this matter doone nothing els but digged a pitte/and haue not shutt it vp againe/or broken a gap/and haue not made it vp/or opened the booke and haue not closed it againe/or elles to call me what thou listest/as Newtrall/Dissembler/or what soeuer els thy luste and learning shall serue thee to name me worse: Therfore here nowe I will by Goddes grace not onlye shortly/but also so clearely and plainelie as I can/ make the nowe to knowe whether of the foresaide two aunsweres to the former principall state and chief pointe doth like me beste. Yea and also I will holde all those accursed whiche in this matter that nowe soe troubleth the churche of Christe/haue of God receiued the Keye of knowledge/and yet goe about to shutte vp the doores/so that they them selues will not entre in/nor suffre other that would

And as for myne owne parte I considre/ Boeth of late what charge and cure of soule hath been cõ

mitte

mitted to me wherof God knoweth howe soone I shall be called to geue an accoumpt/and also nowe in thys worlde what peryll and daunger of the lawes concerning my life I am now in at this presente time/what folye were it then for me nowe to dissemble with God of whome assuredlye/I loke/and hope/by Christ/to haue euerlasting life. Seing that suche charge and daunger both before God and manne do compasse me in rounde aboute on euery side/therfore God willing I will frankelye and freelye vtter my minde. And thoughe my bodie be captiue/yet my tounge/and my penne/as longe as I maie/shall freelye set furth that whiche vndoubtedlye I am perswaded to bee the trueth of Gods worde. And yet I will doe it vnder this protestation/call me a protestante who liste/I doe not passe therof: My protestation shall be this that my minde is/ād euer shalbe (God willing) to set furth syncerlye the true sense and meaning to the beste of myne vnderstanding/of Gods most holye worde/and not to decline from the same/either for feare of worldly danger/or els for hope of gaine. I do protest also dew obedience/and submission of my iudgment in this my writing/and in all other mine affaires/vnto those of Christes churche whiche bee truelye learned in Gods holye worde/gathered in Christes name and guided by his spirite. After this protestation I doe plainelye affirme and saie/that the seconde aunsweare made to the chiefe question and principal pointe I am perswaded to be the ve-

A protestation.

An answere to the cheefe question.

rye true meaning and ſenſe of Gods holie worde: That is/that the natural ſubſtaunce of breade and wine/is the true materiall ſubſtaunce of the holie ſacramente of the bliſſed bodie and bloude of oure ſauioure Chriſte.

And the places of ſcripture wherupon this my faithe is grownded/be theis/both concernyng the Sacrament of the bodye/ and alſo of the bloud.

Fyrſt lett vs repete the begynning of the inſtitution of the Lordes ſupper wherin all the three Euãgeliſtes and S. Paule almoſt in wordes do agree/ ſayng that Jheſus tooke bread/ gaue thankes/brake/ and gaue it to the Diſciples ſayng/ take eate/ This is my bodye. Here it appereth plainlye/ that Chriſt calleth verye bread his bodye. For that which he tooke was very bread (in this all mẽ doo agre) and that which he tooke/ after he had gyuen thankes/ he brake/ and that which he tooke and brake/ he gaue it to his diſciples: and that whiche he tooke brake/ and gaue to his diſciples/ he ſayd hym ſelf of it: This is my bodye. So it appeareth plainlye that Chriſt called verye bread his bodye. But very bread can not be his bodye in verye ſubſtãce therof/ therfore it muſte nedes haue an other meanyng/ whiche meanyng appeareth plainlye what it is/by the nexte ſentence that followeth immediatlie both in Luke and in Paule/ and that is this/ Doo this in remẽbrauñce of me: wher vppon it

Chriſte calleth verie breade his bodie.

Luc. 22.
1. Cor. 11.

it seameth vnto me to be euident/ that Christ dyd take Bread / and called yt his Bodye / for that he wold institute therby/a perpetuall remembraunce of his Bodye/specially of that singular benefyte of our redemptyon/ whiche he wold then procure and purchase vnto vs by his bodye / vppon the crosse. But Bread retayning still his owne very naturall substance/maye be thus by grace / and in a sacramentall signification his bodye / wheras elles / the verie Bread which he tooke/ brake / and gaue them/ could not be in any wise his naturall Bodye / for that were confusyon of substances. And therfore the verye wordes of Christ ioyned with the nexte sentence following/ bothe enforceth vs to confesse the verye Bread to remayn still / and also openeth vnto vs howe that Bread maye be / and is thus by his diuine power/ his bodye which was giuen for vs. But here I remembre I haue redde in soome writers of the contrarie opinion / whiche doo denye/ that that whiche Christ dyd take/ he brake. For (saie they) after his taking he blessed it/as Marcke doth speke/ād by his blessing he chaunged the naturall substance of the Bread into the naturall substance of his Bodye: and so althowgh he tooke the Bread and blessed it/ yet because in blessing he chaunged the substance of it / he brake not the Bread which then was not ther / but onely the forme therof.

An obiection.

Marc. 14.

Vnto this obiection I haue .ij. playne answers/ Answuer.

both grounded vpon Godds woorde. Thone I wyll here reherse / thother aunsweare I will differ vntill I speake of the Sacrament of the bloude.

Mine aunsweare here is taken out of the plaine wordes of S Paule/whiche doth manifestlie confound this phantastical inuention / first inuented (I wene) of Pope Innocentius/and after confirmed by the subtill sophister Dunse/and latelye renued nowe in our daies with an eloquent stile and muche finesse of witte. But what can crafty inuention/subtiltie in sophismes/eloquence or finesse of witte preuaile against the infallible worde of god.

It is mente of a booke firste sette forth vnder the name of M. Antonius Constantius. And after vuard of Ste. Gard. Bishop of Vuinch.

What nede we to striue/and conted/what thing we breake/for Paule saith speking vndoubtedlie of the Lordes table/the breade (saieth he) whiche wee breake/is it not the partakinge or felowshyp of the Lordes bodie? Wherupō it foloweth that after the thankes geuing/it is bread whiche we breake. And how often in the Acts of the Apostles is the Lords supper signified by breakinge of breade. They did perseuer (saieth S Luke) in the Apostles doctrine/ communion/and breakyng of breade. And againe they brake breade in euerie house.

Act. 2. ibidem

And againe in an other place. When they were come together to breake breade. S Paule whiche setteth forth moste fullye in his writing/both the doctrine and the vse of the Lordes supper/and the sacra-

Act. 20.

sacramentall eatynge / and drynkinge of Christes bodie / and bloude/calleth it fiue tymes / breade/ breade/breade/breade/breade. 1. Cor. 10. 11.

The sacramentall breade is the misticall bodye/ and so is called in scripture/ 1 Cor. 10. as it is called the naturall bodye of Christe: But Christes misticall bodye is the congregacion of Christians. Now no manne was euer so fonde/ as to saye that that sacramentall bread is transubstantiated and changed into the substaunce of the congregatiō. Wherfore no manne shoulde lykewise thynke or saie that the breade is transubstantiated / and chaunged into the naturall substaunce of Christes humaine nature. The 2 reason. 1. Cor. 10.

But my mynde is not here to wryte what maye bee gathered oute of scriptures for this purpose/ but onelye to wryte here briefelye those whyche seeme to me to bethemooste playne places. Therfore contented to haue spoken thus muche of the sacramentall breade/ nowe I wyll speake a litle of the Lordes cuppe.

And this shalbe my thirde argument grounded vpon Christes owne woordes. The naturall substance of the sacramentall wine remaineth stil/and is the materiall substance of the sacramente of the bloude of Christe/ therfore it is likewise so in the sacramentall bread. I knowe that he that is of a con- The. 3. argument.

trarie opinion will denie the former parte of my argumente. But I will proue it thus/by the plaine wordes of Christe himselfe: both in Mathewe and in Marke Christes wordes be thus/after the wordes saide vpon the cuppe. I saye vnto you(saieth Christe) I will not drinke henseforth of this fruite of the vine tree/ vntill I shall drinke that newe in my fathers kingedome. Here note/how Christ calleth plainelye his cuppe the fruite of the vine tree/ but the fruite of the vine tree is very natural wine/ wherfore the naturall substance of the wine/doeth remaine still in the sacramente of Christes bloude.

Matt. 26. Mar. 14.

And here in spekinge of the Lordes cup/it commeth vnto my remembrance/ the vanitye of Innocentius/his phantasticall inuention/ whiche by Paules wordes I did confute before/and here did promise somewhat more to speake/and that is this Yf the Transubstantiacion be made by this worde (blissed)in Marke saide vpon the bread/as Innocentius that Pope did saie/ then suerlie seing that worde is not saide of Christe/ neither in any of the Euangelistes/nor in Paule/ vpon the cuppe/there is no Transubstantiation of the wine at all/ for where the cause doth faile there can not folow the effecte. But the sacramentall breade/ and the sacramentall wine do both remaine in their naturall substance alike/and if the one be not changed/as of the sacramētall wine/ it appeareth euidentlye then there is noe suche Transubstantiation in neither of them

them doeth/All that put and afferme this change of the substaunce of breade and wine into the substance of Christes body/and blond (called transubstantiation) doe also saie / and affirme/this change to be made by a certaine forme of prescript wordes and none other/ but what they bee that make the chaunge either of the one or of the other/ vndoubtedlye euen they that do write moste finelie in these oure daies/almoste confesse plainelie/that they cannot tell. For although they graunt to certaine of the olde Doctours/as Chrisostome / ād Ambrose/that these wordes (This is my bodie) are the wordes of Consecration of the sacrament of the bodie/ yet saie they / these wordes maie weil bee so called because they doe assure vs of the Consecration therof/whether it be done before these wordes be spoken or no. But as for this their doubte concerning the sacrament of the bodie I let it passe. Vuinch. in the answer to the 48 obiection.

Let vs now consider the wordes which pertaine vnto the cuppe/This is firste euident that as Matthewe muche agreeth with Marke / and likewise Luke with Paul doth much agree herein in forme of woordes: so in the same/the forme of wordes in Mathewe and Marke is diuerse from that which is in Luke and Paule. The old Authors doo most reherse the fourme of wordes in Matthew / and Marke/because (I wene) they semed to them most cleare. But here I wold knowe/ whether it is credible or no/ that Luke/ and Paule/when they celebrated the Lordes supper whith their congrega-

tions / that they didde not vse the same forme of woordes at the Lordes table whiche they wrotte / Luke in hys Gospell / and Paule in his Epistell.

Of Luke because he was a Phisition / whether some will graunt that he mighte be a Pryest or no / and was able to receiue the order of Priesthode which (they say) is geuen by vertue of these words / said by the Bysshoppe (take thou autoritie to sacrifice for the quick and the dead) I can not tel. But if they shoulde be so straite vpon Luke / either for his craft or els for lacke of suche power geuen hym by vertue of the aforesaide woordes / then I wene both Peter and Paul are in danger to be deposed of their priestehode for the craft e / either of fisshing / whiche was Peters / or of makīg tēts / which was Pauls / were more vile then the scyence of phisike. And as for those sacramentall woordes of the order of priesthod / to haue authoritye to sacrifyce both for the quicke and the dead / I wene Peter and Paule / if they were both a liue were not able to proue that euer Christ gaue them suche authoritye / or euer sayd any such woordes vnto them. But I will lett Luke go. And because Paule speketh more playnely for hym self I will reherse his woordes.

Vuith vuhat vuordes, the popish priestehod is geuen.

Peter, and Paule, vuere no priestes! of the popish order.

That (sayth Paule) whiche I receaued of the Lorde I gaue vnto yow: for the Lord Jhesus &c. And so he setteth fourthe the whole institucio and right vse of the Lordes supper. Nowe seing that Paule here sayth / that which he receiued of the

1. Cor. 11.

Lord /

Lord / he had geuen them / and that which he had receiued / and geuen them before by word of mowthe / nowe he reherseth and writeth the same in his epistle / ys it credible that Paule wold neuer vse this fourme of wordes vppon the Lordes cuppe / whiche (as he saithe) he receiued of the Lord / that he had geuen them before / and nowe reherseth in his epistle? I trust no man is so far from all reason butt he will grawnt me that this is not likelye so to be. Nowe then if yow graunte me that Paule dyd vse the forme of wordes whiche he writeth / let vs thē reherse and cōsyder Paules wordes / which he saithe Christ spake thus vppon the cuppe: This cupp is the newe testament in my bloud / this doo as often as ye shall drinke it in the remembraunce of me.

Here I wold knowe whether that Christes wordes spoken vppon the cupp were not as mightye in worke / and as effectuall in signification to all ententes / constructions / and purposes (as our parlyamēt men doo speke) as they were spoken vppon the bread? Yf this be grawnted / which thinge I thinke no man can denye / then further I reason thus: But the worde (ys) in the wordes spoken vppon the Lordes bread / doth mightelye signefye (saye they) the chaunge of the substance of that which goeth before yt / into the substance of that which followeth after / that is / of the substance of bread into the substance of Christes bodye / when Christ sayeth / This is my bodye / Nowe

thē if Christes wordes whiche he spokē vppon the cupp/whiche Paule here reherseth/be of the same might and power / both in working/ and signefyinge/then must this word (ys) when Christ saith/ This cuppe is the newe testamēt/&c. turne the substance of the cuppe into the substance of the newe testament.

And if thow willt saye that this word (ys) neither maketh nor signefieth any suche chaunge of the cuppe / although it be sayd of Christ/that this cuppe is the newe testament / yet Christ ment no suche chaunge / as that: Mary syr euen so saye I/ when Christ sayd of the bread which he tooke/ and after thankes geuen brake/and gaue them sayinge take/eate/This is my bodie: he meant no more any suche chaunge of the substance of bread / into the substance of his naturall bodye / then he meant of the chaunge and transubstantiacion of the cuppe/ into the substance of the newe testament. And if thow wilt saye/that the worde(cuppe)her in Christes wordes doth not signefye the cuppe it self/ but the wyne/ or thinge conteyned in the cupp/by a figure called Metonymia/ for that Christes wordes meant/and so must nedes be taken/ thow sayest verye well. But I praye the by the waye here note two thinges/fyrst that this word(ys)hath no such strength or signification in the Lordes wordes to make or to signifie any transubstantiacion:secondly that in the Lordes wordes wherby he instituted

2. necessarie Notes.

the

the ſacramente of his blonde/he vſeth a figuratiue ſpeache. Howe vaine then is it that ſome ſoe earneſtlye do ſaie/as it were an infallible rule/that in doctrine / and in thinſtitution of the ſacraments Chriſt vſeth no figures/but all his woords are to be ſtreined to their proper ſignifications: when as here / what ſoeuer thou ſaieſte / was in the cuppe/ yet neither that nor the cuppe it ſelfe was(taking euerie woorde in his proper ſignification)the newe teſtament: But in vnderſtanding that which was in the cuppe/by the cup/that is a figuratiue ſpech. Yea and alſo thou canſte not verifie or truely ſaie of that (whether thou ſaiſte it was wine/or Chriſtes blonde)to bee the new teſtament/without a figure alſo: Thus in one ſentence ſpoken of Chriſte in the inſtitution of the ſacrament of his blonde / the fygure muſte helpe vs twiſe. So vntrue is it that ſome doe write / that Chriſte vſeth no figure in the doctrine of faith/nor in the inſtitution of his ſacramentes. But ſome ſaie if we ſhall thus admitte figures in doctrine/then ſhall all the articles of our faieth by figures and allegories/ſhortlye be tranſformed and vnlouſed. I ſaie it is like fault/and euē the ſame/to denie the figure where the place ſoe requireth to be vnderſtanded/as vainelye to make it a figuratiue ſpeche/whiche is to be vnderſtanded in his proper ſignification.

The rules wherby the ſpeche is knowen when it is figuratiue/and wherby it is none/S Auſtine in Augu. de doc. Chri. l. 3. cap. 16.

his booke called de doctrina Christiana/geueth di-
uerse learned lessons verie necessari to be knowē of
the studente in Gods worde. Of the whiche one I
will reherse/which is this: Yf (saieth he) the scrip-
ture doeth seame to commaund a thinge whiche is
wicked or vngodly: Or to forbidde a thing that cha
ritie doeth require/then knowe thou (saith he) that
the spech is figuratiue. And for example he bring-
eth the saiyng of Christ in the 6 Chapter of Sainct
Jhon. Except ye eate the fleash of the sonne of man
and drinke his bloud/ye canne not haue life in you.
It seameth to commaund a wicked or an vngod-
lye thing/wherfore it is a figuratiue speache/com-
maundinge to haue communion and felowshippe
with Christes passion/and deuoutelye and whole-
somelie to laie vp in memorie/that his fleashe was
crucified and wounded for vs.

Vuinch. in his answers to the 16. and 226. obiection.

And here I can not but maruaile at some men/
suerelye of muche excellente finesse of witte/and of
greate eloquēce/that are not asshamed to write and
saie that this aforesaide saiynge of Christe is (after
Saint Austen) a figuratiue speach in dede/but not
vnto the learned/but vnto the vnlearned/here lette
any man that indifferently vnderstandeth the lattē
tounge/reade the place in S Austen/and if he per-
ceiue not clearlye S Austens woordes and minde
to be contrarie/let me abide therof the rebuke.

This lesson of S Austen I haue therfore the ra-
ther

ther sette forth/because as it teacheth vs to vnder-
stande that place in Jhon figuratiuelye / euen soe
suerlye the same lesson with the example of S Au-
stens exposition therof teacheth vs/not only by the
same to vnderstande Christes wordes in the insti-
tution of the Sacrament both of his bodie/and of
his bloud figuratiuelye/but also the very true me-
ning and vnderstanding of the same. For if to com-
maund to eate the fleasshe of the sonne of man/and
to drinke his bloude/semeth to commaunde an in-
conuenience/and an vngodlines/and is euen so in
dede/if it be vnderstanded as the wordes do stand
in their proper signification/and therfore muste be
vnderstanded figuratiuely and spirituallye / as S
Augustin doth godlie/and learnedlie interpretate
them: Then suerlie/Christe commaundinge in his
last supper to eate his body/and to drike his bloud/
semeth to commaund in sound of words/as great
and euen the same inconuenience and vngodlines
as did his woordes in the 6. Chapiter of S. Jhon/
and therfore muste euen by the same reason be like-
wise vnderstanded and expounded figuratiuelye
and spirituallie/as S Austin did the other. Wher-
unto that exposition of S Austen maie seame to be
the more mete/for that Christe in his supper/to the
commaundement of eatinge and drinkinge of his
bodie/and bloud/addeth/do this in remembrance
of me/whiche wordes suerlye were the keye that o-
pened and reueled this spirituall and godlye expo-
sition vnto S Austen.

But I haue taried longer in settinge fourth the forme of Christes woordes vpon the Lordes cuppe written by Paule and Luke then I intended to do. And yet in speaking of the forme of Christs woordes spoken vpon his cuppe/it commeth now vnto my remembraunce the forme of woordes vsed in the lattin Masse vpon the Lordes cuppe: Wherof I doe not a litle maruaile what should be the cause/seing the latten Masse agreeth with the Euangelistes and Paule in the forme of woordes saied vpon the breade/why in the woordes saiede vpon the Lordes cup/it differeth from them all: yea and addeth vnto the woordes of Christe spoken vpon the cuppe/these woordes/Misterium fidei/that is/the Misterie of faith/which are not redde to be attributed vnto the sacrament of Christes bloud/neither in theuangelistes nor in Paule/nor so farre as I doknowe in anie other place of holie scripture/yea and if it maie haue some good exposition/yet why it shoulde not be aswell added vnto the woordes of Christe vpon his breade as vpon his cuppe/suerlie I doe not see the misterie.

Vuordes of the lattin Masse.

And because I se in the vse of the lattin Masse/ the sacrament of the bloud abused/when it is denied to the laie men/cleane contrarie to gods moste certaine woorde: For why I beseche the shoulde the sacramente of Christes bloude/be denied vnto the laye Christian/more then to the priest? dyd not Christ shead his bloude aswell for the laye godlye man/

The abuse of the sacramente in the latin Masse.

man / as for the godlye preste: yf thow wilt saye/ yeas / that he dyd so / but yet the sacrament of the bloud is not to be receyued with owt the offering vpp and sacrifycing therof vnto god the father/ both for the quicke / and for the dead / and no man maye make oblatyon of Christes bloude vnto god/ but a priest / and therfore the priest/and that but in his masse onelie/maye receiue the sacrament of the bloud. And call ye this (maisters) mysterium fidei: alas/ alas/ I feare me this is before god/ mysteriū iniquitatis the mysterie off iniquitee/ such as saint Paule speketh of in his epistle to the Thessalonias. 2. Thess. 2
The lord be mercifull vnto vs / and blesse vs/ lighten his cowntenaunce vppon vs/and be mercifull vnto vs. That we maye knowe thy waye vppon earth / and among all people thy saluation. Psal. 67.
This kind of oblation standeth vppon transubstantyacion his germayne cooſyn/and doo growe both vppon one grownd / the lord weede it owt of his vyneyard shortlie (if it be his blessed will and pleasure) that bitter roote.

To speke of this oblation howe muche it is iniuryous vnto Christes passion / howe it can not but with high blasphemie/and hainous arrogancie/ and intollerable pride be claymed of any mā/other then of Christ him self/ how much/and how plainly it repugneth vnto the manyfest wordes / the trewe sense and meanyng of holye scripture in many places/ especially in the epistle to the Hebrues: The Hebr. 9. 10.

The Masse sacrifice is iniurious to Christespassiō.

matter is soe longe and other haue written in it at large/that my mind is now not to entreat therof any further. For only in this my scribling I intended to searche out and set furth by the scriptures/according to gods gratious gift of my poore knowledge whether the true sense and meaninge of Christes wordes in the institution of his holy supper/do require anye transubstantiation (as they call it) or that the verye substaunce of bread and wine doe remayne styll in the Lordes supper/ and be the materiall substaunce of the holye sacramente of Christe oure sauioures Blissed bodie and bloude.

Vuich. in the aun swuere to the 15 ob iection.

Yet there remaineth one vaine Quiddite of Duns in this matter/the which because some that write nowe do seme to like it so well/that they haue strypped hym oute of Dunses dustie and darcke termes/and pricked him and painted him in freshe colores of an eloquente stile/may therfore deceiue the more excepte the error be warely escheued.

Dunse saith in these wordes of Christ/this is my body/this pronoune demonstratiue / meaning the worde (this) if ye will know what it doth shewe or demonstrate/whether the bread that Christ toke or no: he answereth no/but only one thing in substāce it pointeth/wherof the nature or name it doeth not tell/but leaueth that to be determined and tolde by that which foloweth the word (is) that is by predicatum/as the Logician doeth speake / and therfore

He

he calleth this pronowne demonſtratiue (this) individuum vagum / that is a wanderynge proper name / whereby we maie pointe out and ſhewe any one thing in ſubſtance/what thing ſoeuer it be.

That this imagination is vaine and vntruly applied vnto thoſe wordes of Chriſt (this is my body) it maie appeare plainly by the wordes of Luke/and Paul/ſaide vpon the cup/conferred with the forme of wordes ſpoken vpon the cuppe in Mathew and Marke/for as vpon the bread it is ſaide of all/this is my bodie/ſo of Mathewe and Marke is ſaide of the cup/this is my bloud. Then if in the wordes This is my bodye/the woorde (this) be as Dunſe calleth it a wanderynge name / to appointe and ſhewe furthe anye one thinge whereof the name or nature it doeth not tell : ſo muſte it bee lykewyſe in thoſe woordes of Mathewe and Marke vpon the Lordes cup/This is my bloud. But inthe wordes of Mathewe and Marke/it ſignifieth/and poinſteth out the ſame/that it doth in the lordes wordes vpon the cuppe in Luke/and Paule / where it is ſaide : This cuppe is the newe teſtamente in my bloude/&c. Therefore in Mathewe and Marke/the pronowne demonſtratiue (this) doeth not wander to poynte onelie one thynge in ſubſtaunce/not ſhewyng what it is/but telleth it plainelie what it is/ no leſſe in Mathewe and Marke to the eye / then is done in Luke and Paul/by putting to this word (cuppe) goeth vnto the eye/ and vnto the eare.

For taking the cuppe and demonstrating or shewing it vnto his disciples by this pronowne demonstratiue (this) and sayng vnto them: drynk ye all of this / it was then all one to saye / This is my bloud: as to say. This cupp is my bloud: meaning by the cuppe as the nature of the spech doth require the thing cõteyned in the cupp: so likewise without all dowbte when Christ had taken bread / geuen thankes / and broken it / and geuing it to his disciples / sayd / Take / and so demonstrating and shewing that bread which he had in his handes / to saye then. This is my bodye / and to haue sayd this bread is my bodye. As it were all one if a man lacking a knyffe and going to his oysters wold saye to another / whom he sawe to haue ij. knyfes. Syr I praye yow lend me thone of your knyfes: were it not nowe all one to answer him / Syr hold I will lende yow this to eate your meate / but not to open oysters withall: ād hold I will lend yow this knyf to eate your meate / but not to open oysters. This similitud serueth but for this purpose / to declare the nature of spech whithall / wher as the thing that is demonstrated and shewed / is euidētly perceaued / and openly knowen vnto the eye. But o good Lord what a wonderfull thing is it to see / howe soome men doo labour to teache / what is demonstrated and shewed by the pronowne demōstratiue (this) in Christes wordes / when he saith / This is my bodie / this is my bloud / howe they labour I saye to teache what that (this) was then in dede / when Christ

Vuinch. in the answer to the 13 obiectiō

Christ spake in the beginning of the sentence/ the word (this) before he had pronownced the rest of the wordes that followed in the same sentence/ so that their doctrine maye agree with their transubstantiation which in dede is the verye foundacion/ wherein all their erroneous doctrine doth stand.

The papistes themselfes doo not agree.

And here the transubstantiators doo not agree amongest them selfes/ no more then they doo in the wordes which wrought the transubstātiacion when Christ did first institute his sacrament. Wherin Innocentius Bisshopp of Rome of the latter dayes and Duns (as was noted before) do attribute the worke vnto the word (benedixit/ blessed) But the rest for the most part to (Hoc est corpus meum/ This is my bodye) &c. Dunse therfore with his secte because he putteth the chaunge before/ must nedes saye that (this) when Christ spake it in the beginning of the sentēce was in dede Christes bodye. For in the chaunge the substance of bread did departe/ and the chaunge was nowe doone in (benedixit, sayth he) that went before. And therfore after him and his/ that (this) was then in dede Christes bodye/ thowgh the word did not import so muche/ but onely one thing in substance/ which substāce after Duns/ the breade being gone/ must nedes be the substance of Christes bodye.

But they that putt their transubstantiacion to be wrought by these wordes of Christ/ This is my bodye/ and doo saye that when the hole sentence

was finiſhed / then this chaunge was perfected/ and not before/they can not ſaie/But yet Chriſtes (this)in the beginninge of the ſentence/before the other wordes were fully pronoũced/was breade in deede: For as yet the change was not done/and ſoe longe the bread muſt nedes remaine: and ſo longe as the ſubſtance of the bread doth remaine/ſo long with the vniuerſal conſent of al trãſubſtantiators/ the natural ſubſtance of Chriſtes body cã not come and therfore muſte their(this)of neceſſitie demonſtrate and ſhew the ſubſtance which was as yet in the pronouncing of the firſt worde(this)by Chriſt/ But breade.

But how cã they make and verifie Chriſts words to bee true/demoſtrating the ſubſtance/whiche in the demonſtration is but breade / and ſaie therof: This is my bodie/that is as they ſaie / the naturall ſubſtance of Chriſtes bodie except they wolude ſaie that the verbe(is)ſignifieth/is made/or is chãged into/and ſo thẽ if the ſame verbe (is) be of the ſame effecte in Chriſtes wordes/ſpoken vpon the cuppe/ and rehearſed by Luke and Paule/the cuppe or the wine in the cuppe/muſt be made or turned into the newe teſtament/as was declared before.

Vuinch. is become a Neutrall.

There bee ſome amonge the tranſubſtantiators whiche walke ſoe wilely and ſoe warely / betwixte theſe ij. aforeſaide opinions/allowinge them both and holding plainelye neither of them both / that me

me thinke they maie be called Neutrals Ambidexters/or rather suche as canne shifte on both sides. They plaie on both partes: for with the latter they doe allowe the doctrine of the laste sillable/ whiche is that transubstantiation is done by miracle/ in an instante/at the sound of the laste sillable(um)in this sentẽce/ hoc est corpus meum: And they do allow Dunses phantastical imaginacion of indiuiduũ vagum/that demonstrateth (as he teacheth) in Christes wordes/one thing in substaunce/then beinge (after his mynde)the substaunce of the bodie of Christe.

A marueilous thing howe anye manne can agree with both these two/they beynge soe contrarie the one vnto the other / for the one saieth the woorde (this) demonstrateth the substaunce of breade / and the other saith no not soe. The breade is gone/and it demonstrateth a substaunce whiche is Christs bodye. Tushe sayeth thys thyrd man. Ye vnderstand nothing at all they agree well inough in the chiefe poynte/whiche is the grounde of all/ that is both doe agree and beare witnesse/that there is transubstanciation. They doe agree in deede in that conclusion I graunt/but their proses and doctrine thereof doe euen as well agree together / as dydde the false witnesses before Annas and Caiphas againste Christe / or the twoo wicked iudges againste Susanna. For againste Christe the false witnesses did agree no (doubte) to

Vuinch in the answere to the 84 obiection

to speake all againste him: And the wicked iudges were both agreed to cõdemne poore Susanna/but in exãinatiõ of their witnesses/thei dissented so far/ that al was found false that they went about/both that wherein they agreed / and also those thinges whiche they brought for their proofes.

Thus muche haue I spoken in searchyng oute a solution for this principall question / whiche was/ what is the materiall substaunce of the holy sacramente in the Lordes supper.

The consente of the olde Authours.

Nowe leste I should seame to sette by my owne conceite more then is meete / or lesse to regarde the doctrine of the olde Ecclesiasticall writers/then is conuenient for a manne of my poore learning/ and simple witte for to dooe: And because also I am indede perswaded that the olde ecclesiastical writers vnderstode the true meaning of Christ in this matter/and haue both so truely/and so plainly / sette it forth in certaine places of their writinges/that no man which wil vouchsafe to read them/and without preiudice of a corrupte iudgement will indifferently wey them/ and construe their mindes none other wise / then they declare them selfe to haue meant / I am perswaded I saye that in reding of them thus / no mã can be ignorant in this matter/ but he that will shutt vpp his owne eies and blind feld hym self.

When

When I speake of ecclesiastical writers/ I meane of such/ as were before the wicked vsurpatiō of the Sea of Rome was growē so vnmeasurablie greate/ that not onely with tyrannicall power/ but also with corrupt doctrine/ yt beganne to subuerte Christes gospell/ and to turne the state that Christ and his Apostles sett in the church/ vpside downe.

For the causes afore sayd I will reherse certayne of their sainges/ and yet because I take them but for wytnesses and expownders of this doctrine/ and not as the Authors of the same: and also for that nowe I will not be tedyous/ I will reherse but fewe/ that is/ three olde wryters of the Greke churche/ and other three of the latine church/ which do seeme vnto me to be in this matter/ most plain.

The Greke authours are Origen/ Chrysostome and Theodoret/ The Lattin/ are Tertullian/ S. Austin/ and Gelasius.

I knowe there can be nothing spoken so plainly/ but the craftye wit furnished with Eloquence can darcken it/ and wrest it quite frō the true meaning/ to a contrarie sense: And I knowe also that eloquence/ crafte and finesse of witte/ hath gone about to bleare mens eyes/ and to stoppe their eares in the afore named writers/ that menne should neither heare nor see/ what those authoures doeth write and teache soe plainelye/ that excepte menne should be made both starke blinde/ and deafe/ they

can

can not but of neceſſitie if they will reade and weye them indifferentelye both heare and ſee what they doe meane / when eloquence / crafte/and fineſſe of witte/haue done all that they canne. Now lette vs heare the olde writers of the greke churche.

Origene

Origene/who liued aboue twelue hundreth and fiftie yeares ago / a manne for the excellencie of his learning ſo highlie eſtemed in Chriſtes church/that he was counted and was iudged the ſingnler teacher in his time of Chriſtes religion / the confounder of hereſies/the ſcolemaſter of many godly martyres/and an opener of the high miſteries in ſcripture: he writinge vpon the 15 Chapter of S Mathewes goſpell/ ſaieth thus.

Eccl. Hiſt. lib. 6, cap 3.

But if any thing entre into the mouth/it goth awai into the belly/and is auoided into the draught yea and that meate which is ſantified by the word of god and praier/ concerning the matter thereof it goeth awaie into the bellye and is auoided into the draught/but for the praier which is added vnto it/ for the proportion of the faith/it is made profitable makinge the minde able to perceiue and ſee that whiche is profitable. For it is not the materiall ſubſtaunce of breade but the worde whiche is ſpoken vpon it / that is profitable to the man that eateth it not vnworthelye. And this I meane of the typicall and Symbolicall (that is) ſacramentall bodie.

Orig. in 15. Matth.

Thus

Thus farre goeth the wordes of Origene/where it is plaine firste that Origene speaking there of the sacrament of the Lordes supper/as the last words doe plainelye sygnifie/ doeth meane and teache that the materiall substaunce thereof/is receiued/ digested/and auoided as the materiall substaunce of other breade/and meates is/whiche coulde not bee/if there were no materiall substaunce of bread at all/as the phantasticall opinion of transubstantiation doeth put.

It is a worlde to see the aunsweare of the papystes to thys place of Origene. In the disputations whiche were in this matter in the Parlament house/and in both the vniuersities of Cambridge and Oxforde/they that defended transubstanciation/saied that this parte of Origene/was but sette furth of late By Erasmus and therefore is to be suspected. The disputations in the perlamente house and in the Vniuersities.

But howe vaine this their aunswere is/it appeareth plainely: for so maie all the good olde authours whiche laie in olde libraries/and are sette fourth of late/bee by this reason reiected/as Clemens/Alexandrinus/Theodoretus/Justinus/ecclesiastica Historia Nicephori/and other suche.

Another answere they had saiyng that Origene is noted to haue erred in some pointes/and therefore faith is not to be geuen in this matter to hym.

But

But this aunſwear well weighed doth miniſter good matter to the cleare confutation of it ſelfe. For in deede wee graunt that in ſome pointes Origene did erre/but thoſe erroures are gathered oute/ and nooted both of S Hierom/ and Epiphanius/ſoe that his workes (thoſe erroures excepted) are now ſo muche the more of authoritie/that ſuche greate learned menne/toke paines to drawe oute of him/ what ſoeuer they thoughte in him to bee written amiſſe. But as concerning this matter of the lordes ſupper/neither they/nor yet euer any other aunciēt authour did euer ſaie that Origene did erre.

Vuinche ſter in the aunſvuer to the 166. obiection.

Nowe becauſe theſe two aunſweres haue bene of late ſoe confuted and confounded/that it is well perceiued / that they will take noe place / therfore ſome whiche haue written ſence that tyme / haue forged two other anſweres euē of the ſame mould.

The former wherof is/that Origene in this place ſpake not of the Sacramentall breade or wyne of the lordes table/but of an other miſticall meate/of the whiche S. Auguſtin maketh mencion to be geuen vnto them that were taughte the faith / before they were baptiſed. But Origenes owne wordes in two ſentences before reherſed beinge put to gether/proueth this aunſwere vntrue: For he ſaieth that he meneth of that figuratiue and miſticall bodye/whiche profiteth them that doe receiue it worthyly/alluding ſo plainly vnto S Paules wordes

ſpoken

ſpoken of the Lordes ſupper / that it is a ſhame for any learned manne once to open his mouth to the contrarie. And that breade whiche S Auguſtine ſpeaketh of / he can not proue that any ſuche thinge was vſed in Origenes time: Yea and though that could be proued / yet was there neuer breade in any tyme called a ſacramentall bodie ſauing the ſacramentall breade of the Lordes table / which is called of Origene / the typicall / and ſymbolicall bodie of Chriſte.

The ſeconde of the two newe founde anſweres / is yet moſte monſtrous of all other / whiche is this. But let vs graunt (ſaie they) that Origene ſpake of the Lordes ſupper / and by the matter thereof was vnderſtanded / the materiall ſubſtaunce of breade / and wine. What then ſaie they? for though the materiall ſubſtaunce was once gone / and departed by reaſon of tranſubſtantiation / whileſte the formes of breade and wyne did remaine / yet nowe it is no inconuenience to ſaie that as that materiall ſubſtaunce did depart at the entryng in of Chriſtes bodie vnder the aforeſaide formes / ſoe when the ſaide formes be deſtroied / and doe not remaine / then cõmeth againe the ſubſtance of bread and wine / and this (ſaie they) is verye meete in this miſterie / that that which began with miracle / ſhal ende in a miracle. Yf I hadde not red this phantaſie / I would ſcarſelye haue beleued / that any learned man euer would haue ſet furth ſuche a foliſh fantaſie / which Vuich in the ſame place.

not onely lacketh all ground either of Gods worde/ reason/or of anie ancient writer/But is also cleane contrarie to the commen rules of schoole diuinitie/ whiche is/ that no miracle is to be affyrmed and purte withoute necessitie. And although for their former miracle/ whiche is their trasubstantiation/ they haue some colour/ though it be but vaine/ saynge it is doone by the power/and vertue/ of these woordes of Christe/This is my bodie/yet to make this second miracle/of returning the material substaunce againe/they haue no colloure at all. Or els I pray them shew me/by what wordes of Christe/ is that seconde miracle wrought.

Thus ye maie see that the sleigthes and shiftes whiche crafte and witte can inuente to wreste the true sense of Origene can not take place. But now lette vs heare/one other place of Origene/and soe we shall lette him goe.

The second authoritie furth of Origene.

Origene in the 11. Homelye Super Leuiticum/ saeth that there is also euen in the fower gospelles/ and not onely in the old Testamente a letter/meanynge a litterall sense whiche fylleth/for if thowe followe the letter (saieth he) in that saynge: except ye eate the fleash of the sonne of manne/and drinke his bloude. &c. This letter doeth kill. Yf in that place the letter doth kyll/wherin is commaunded the eating of Christes fleash/then suerlie in those wordes of Christ/wherin Christe commaundeth vs to eate

Hys

his bodie/the literall sense therof likewise doth kill. For it is no lesse crime / but euen the same / and all one in the literal sense/to eate Christes body/and to eate Christes fleasshe. Wherfore if the one doth kyll/ except it be vnderstanded figuratiuelye / and spirituallie/then the other suerly doth kill likewise. But that to eate Christes fleasshe doeth kill so vnderstanded/Origene affirmeth plainli in his words aboue rehersed. Wherfore it can not be iustlye denied/but to eate Christes body literallie vnderstanded/must nedes after him kill likewise.

The aunsweare that is made to this place of Origene/of the papistes is soe folisshe / that it bewraeyeth it selfe withoute anye further confutation. It is the same that they make to a place of S Augustine in his booke de doctrina Christiana. Whereas S. Augustine speaketh in effecte the same thynge that Origene doth here. The papistes answeare is this/to the carnal man the literall sense is hurtful/ but not soe to the spirituall. As thoughe to vnderstande that in hys proper sense whiche oughte to be taken figuratiuelie / were to the carnall manne a daungerous perrill/but to the spirituall manne none at all. Li. 3. cā. 16.

Nowe to Chrisostome whome I bring for the seconde writer in the Greke churche. He speakinge againste the vnholie vsyng of mans bodie/whiche Chrisostome.

after S Paule ought to be kepte pure/and holie as the verie temple of the holy ghoste/saith thus: If it be a faulte saith he to translate the holied vesselles (in the whiche is not contained the trwe bodie of Christe/but the misterie of the bodie) to priuate vses/howe muche more offence is it to abuse and desile the vesseles of our bodie. These be the woordes of Chrysostome. But I trowe that here many foule shiftes are deuised to defeate this place.

In opere imperfect Hom. 11. in Matth.

The authoure saith one is suspected: I answere but in this place neuer fault was founde with him vnto these oure daies.

And whether this authour were Jhon Chrisostome himselfe the Archbisshoppe of Constantinople/or no/that is not the matter: for of al it is graũted/that he was a writer of that age/and a man of greate learninge. Soe that it is manifest/that this which he writeth/was the receiued opiniõ of learned men in his daies/or els vndoubtedly in suche a matter his saiyng should haue bene impugned/of some that wrote in his time/or nere vnto the same.

Vuinch. in the answuer to the 198. obiection.

May saith another/if this solution wil not serue/we maie saie that Chrysostome did not speak of the vesseles of the Lordes cuppe/or suche as was then vsed at the Lordes table/but of the vesselles vsed in the temple in the olde lawe.

This

This answere will serue no more then the other. For here Chrysostome speaketh of suche vesselles/ wherin was that whyche was called the Bodye of Christ/although it was not the true Body (saith he) of Christe/But the misterie of Christes Bodie. Now of the vesselles of the olde lawe/the writers doe vse no suche maner of phrase: for their sacrifices were not called Christes Bodie/for Christe then was/but in shadows and figurs/and not by the sacrament of his Bodie/reuealed.

Erasmus whiche was a man that coulde vnderstand the wordes and sense of the writer/although he woulde not be seene to speake againste this error of transubstantiation because he durste not/yet in his time declareth plainlie/that this saiyng of this writer/is none otherwise to be vnderstanded.

Yet can I saith the thirde papist finde out a fine and a subtill solution for this place/and graunt all that yet is saide/both alowing here the writer/and also that he mente of the vesselles of the Lordes table: For saith he the Body of Christe is not conteined in them at the Lordes table/as in a place/but as in a misterie. Is not this a pretie shefte/and a mistical solution. But by the same solution then Christs bodie is not in the Lordes table/nor in the priestes hande/nor in the pixe/and soe he is here no where/ For they will not saie that he is either here/or ther/ as in a place. This answere pleaseth so wel the ma-

Vuinch. in the same place.

ker / that he hymselfe / after he hadde played with it a litle whyle / and shewed the finesse of his witte / and eloqsence therin / he is contented to geue it ouer / and saye: But it is not to be thoughte that Chrisostome woulde speake after this finesse or subteltie / and therefore he returneth againe to the seconde aunsweare for hys shoorte anker whiche is sufficientlye confuted before.

Another shorte place of Chrisostome I wyll reherse / whiche (if any indifferencie maie be heard) in playne tearmes setteth fourth the trueth of this maiter.

Chrisostome ad Caesariū Monachum.

Before the breade (saieth Chrisostome writinge ad Cesarium Monachum) / be hallowed / we call it breade / but the grace of Godde sanctifynge it by the meanes of the prieste / it is deliuered nowe from the name of breade / and esteamed worthy to be called Christes bodye / althoughe the nature of breade abyde in it still. These bee Chrisostomes woordes / wherin I praye you what canne be said or thoughte more playne agaynste this erroure of Transubstantiation / then to declare that the bread abideth soe styll.

Vuin. in his aunsvuere to the 20. obiection.

And yet this soe plaine a place some are not ashamed thus shamefullye to elude it / Saiynge wee graunte the nature of breade remaineth still thus / for that it maie be seen / fealte / and tasted / and

and yet the corporall substannce of the breade therfore is gone/lest two bodies be confused together/ and Christ shoulde be thoughte impanate.

What contrarietie and falsehoode is in this answeare / the simple manne maye easilie perceiue/ is not this a plaine contrarietie to graunt that the nature of breade remaineth so still/that it maie bee seen/sealte/ and tasted/ and yet to saie the corporall substance is gone/to auoide absurditie of Christes impanation?

And what manifest falsehoode is this to say/ or meane / that yf the breade shoulde remayne styll / then muste followe the inconuenyence of impanation / as thoughe the verie breade coulde not be a Sacramente of Christes bodye / as water is of Baptisme/ excepte Christe shoulde vnite the nature of breade to his nature in vnitie of person/ and make of the breade God.

Nowe let vs heare Theodoretus / whiche is the laste of the three Greke authoures. He writeth in his dialoge Contra Eutichen/thus. He that calleth his naturall bodie/corne and breade/and also named himselfe a vine tree / euen he thesame hath honoured the Symboles/that is the sacramentall signes/with the names of his body and bloud/not chaunginge in dede the nature it selfe/but adding Theodorete. Dialog. 1.

grace vnto the nature. What canne be more plainlye saide then this/that this olde writer saieth/that although the Sacramentes beare the name of the bodye and bloude of Christ / yet is not their nature chaunged/but abydeth still/and where is then the papistes transubstanciation?

Dialog. 2. The same writer in the 2. Sialoge of the same worke/against the aforesaid heretique Eutyches/ writeth yet more plainlie against this error of transubstantiation/if any thing can be saide to be more plaine: for he maketh theretique speake thus against him that defendeth the true doctrine whom he calleth Orthodoxus.

As the sacramentes of the bodie and bloude of oure Lorde are one thinge before the inuocation and after the inuocatiō they be chaunged / and are made an'other: So likewise/the Lordes bodie saith the heretique is after the assumption or ascention into heauen turned into the substaunce of Godde: theretique meaninge therby that Christe after his assention remaineth no more a man.

To this Orthodoxus aunswereth thus /and saieth to theretique. Thou art taken (saith he) in thine owne snare/for those misticall symbolles /or sacramentes / after the sanctification/doe not go out of their owne nature/but they tarrie and abide still in their substance/ figure/and shape/yea and are sen-

sible

sibly seene / and groped to bee the same they were before. &c.

At these woordes the papistes doe startle/and to say the truth/these wordes be so plaine/so full/and so cleare/that they can not tell what to saye/but yet will not cease to goe about to plaie the Cutles / and to caste their colloures ouer them / that the trueth whiche is so plainlie tolde/should not haue place.

The Cutle is a sea fish vuhich casteth as it vuere an ynck about her/ and so by making the vuater blacke escapeth taking. Pli li. 9. Cap. 29.

This authour wrote saie they before the determination of the church. As who would saie/whatsoeuer that wicked man Innocentius the Pope of Rome determined in his congregacions / with his monkes and friers/that must bee (for so Duns saieth) holden for an article/and of the substaunce of oure faith.

Some do charge this authour that he was suspected to be a nestorian/which thing in Chalcedon Councell was tried and proued to be false.

But the fouleste shift of all/and yet the beste that they canne finde in this matter / when none other will serue/is to saie that Theodoret vnderstandeth by the woorde substaunce/accidents/and not substaunce in dede. This glose is like a glose of a lawe-yer vpon a decree the text wherof beginneth thus. Statuimus / that is wee decree. The glose of the lawyer there/after manie other pretie shiftes there

So answeres D. Morman, in the conuocation house.

sette fourth/whiche he thinketh will not well serue
Distinct. to his purpose/and therefore att the laste/to cleare
4. Cap. sta the matter/he saieth thus: After the minde of one
tuimus. Lawyer/ vel dic (saieth he) statuimus/id est abro-
gamus/that is/ or expounde/we doe decree/(that
is) we do abrogate/or disanull. Is not this a wor-
thy and Goodlye glose? Who will not saie but he
is worthye in the Lawe to be retained of Counsell/
that canne glose soe well/and fynd in a matter of
dyfficultie suche fyne shyftes/ and yet this is the
Lawe/or at the leste the glose of the lawe. And
therfore who can tell what parrell a manne maye
incurre to speake against it/excepte he were a law-
yer in deede/ whiche canne kepe himselfe oute of
the briars/what wynde soeuer blowe.

Hitherto yee haue harde three writers of the
Greke Churche/not all what they doe saie/for that
were a laboure to greate for to gather/and to tedy-
ous for the reader/but one or twoo places of eue-
rye one. The whiche howe plaine and howe full/
and cleare they bee againste the erroure of Tran-
substantriation I referre it to the iudgemente of
thindifferente reader.

And nowe I wil likewise rehearse the saiynges
of other three olde aunciente writers of the Lattin
Churche/and soe make an ende.

Tertulliã. And firste I will begin with Tertullian/whom
Cypriane

Cypriane the holy Marty: so highlie estemed that whēsoeuer he would haue his booke/ he was wōt to say/ geue vs now the Master. This olde writer in his 4. booke against Martion the heritike / saith thus: Jesus made the bread/ which he toke and distributed to his disciples/ his body/ saiyng: This is my body/ that is to say/ (saieth Tertullian) a figure of my bodie. In this place it is plaine / that after Tertullians exposition/ Christ ment not by calling the bread his body/ and the wine his bloude / that either the bread was his natural bodie/ or the wine his naturall bloude / but he called them his bodye and his bloud because he would institute them to be vnto vs Sacramentes/ that is holie tokens and signes of his bodie/ and of his bloud/ that by them remembraunce/ and firmelie beleuing the benefites procured to vs by his body/ whiche was torne and crucified for vs / and of hys bloude / whiche was shedde for vs vpon the crosse/ and soe with thankes receiuinge these holye sacramentes / according to Christes institution / myghte by the same be spirituallie norysshed / and fedde / to thencrease of all Godlines in vs/ here in oure pylgremage and iorney wherin we walke vnto euerlasting life. Lib. 4. contra Martionē.

This was vndoubtedlie Christe our Sauiours mynde / and this is Tertullians exposition. The wranglynge that the papistes doe make to elude this saiynge of Tertullian/ is so far out of all frame that it euen wearieth me to thinke on it.

Tertullian

Vuinch in his āſuuer to the 161. obiect.

Tertullyan writeth here ſaye they/ as none hath done hitherto before him. This ſaiyng is to to many feſt falſe: S. Auguſtine and other olde awthors likwiſe doo call the Sacrament a figure off Chriſts bodye.

And wher they ſaie/ that Tertullian wrott this/ whē he was in an heat off diſputation with an heretike/ coueting by al meanes to ouercō his aduerſarye. As who ſaye he wolde not take hede what he dyd ſaye/ād ſpecialy what he wold write in ſo high a matter/ ſo that he might haue the better hand off his aduerſarie. Ys this credible to be trewe in any godly wyſeman? Howe much leſſe then is it worthy to be thowght/ or credited in a man off ſo great wyt/ lernyng/ and excellency/ as Tertullian is worthely/ eſteamed euer to haue bene.

Lykwiſe this author in his firſt booke againſt the the ſame heretike Martion writeth thus. God dyd not reiect bread/ which is his creature: for by it he hath made a repreſentation off his bodye. Nowe I prai you what is this to ſay/ that Chriſt hath made a repreſentation by breade of his bodye/ but that Chriſt hath/ inſtituted and ordeined bred to be a ſacrament/ for to repreſent vnto vs his bodye Nowe whether the repreſentation of one thinge by another/ requireth the corporall preſence of the thinge which is ſo repreſented/ or no/ euery man that hath vnderſtanding/ is hable in this pointe (the matter is ſo cleare of it ſelfe/) to be a ſufficient iudge.

Lib. 1. cōtra Mar.

The

The second Doctor and wryter off the latine chur S. Auguſt.
che whoſe ſaiynges I promiſed to ſet furth / is S.
Auguſtine/off whoſe lernyng/ and eſtimation / I
neede not to ſpeake: for all the churche of Chriſt both
hath / and euer hath had hym for a man of mooſt
ſingular learning/witte and dilygence/ both in ſet
ting fourth the true doctrine of Chriſtes religion/
and alſo in the defenſe off the ſame againſte here-
tikes.

This awthor as he hath written moſt plenteou-
ſly in other matters off our faith/ſo like wiſe in this
argument he hathe written at large in manye off
his workes ſo plainli againſt this error of tranſub-
ſtantiation / that the papiſtsloue leaſt to heare of
him off all other writers/partly for his authoritye/
and partly becauſe he openeth the matter more ful
ly then any one other doth. Therfore I will reherſe
moe place off him/then heretofore I haue done of
the other.

And firſte what can be more playne / then that
whiche he writeth vppon the 89. pſalme ſpeking
of the ſacramente of the Lordes bodye and bloud/
and reherſing(as yt were) Chriſtes wordes to his
diſciples affter this maner.

Yt is not this bodie which ye doo ſee / that ye
ſhal eate/neither ſhall ye drincke this bloud/which
the Soudiares that Crucefye me ſchall ſpille / or
ſhedde

ſhedde: Idoe commende vnto you a miſterie or a ſacramente/ whiche ſpiritually vnderſtanded ſhall geue you life. Nowe if Chriſt hadde no moe naturall and corporall bodies but that one/ whiche they then preſentlie boeth harde/ and ſawe: And none other naturall bloude/ but that whiche was in the ſame bodie / and the whiche the ſouldiers cruellye did after ſhedde vppon the Croſſe/ and neither this bodie/ nor this bloude/ was by this declaration of S. Auguſtine / either to be eaten / or dronken / but the miſterie therof ſpirituallye to be vnderſtanded: Then I conclude/ (if this ſaiyng and expoſition of S. Auguſtine be trwe) / that the miſterie whiche the diſciples ſhoulde eate/ was not the natural bodie of Chriſte/ but a miſteri of the ſame/ ſpirituallye to be vnderſtanded. For as S. Auguſtine ſaieth in his 20. booke contra fauſtum. Cap. 21 Chriſtes fleaſhe and bloude was in the olde teſtament promiſed by ſimilitudes / and ſignes of their ſacrefyces/ and was exhibited in deede / and in trueth/ vpon the croſſe / but the ſame is celebrated by a ſacrament of remembrance vpon the aulter.

And in his booke de fide ad Petrum. Cap. 19/ he ſaeth that in theſe Sacrifices (meaninge of the olde lawe) it is figuratiuelie ſignified / what then was to be geuen: But in this Sacrifice it is euidentlie ſignified what is alreadie geuen / vnderſtanding in the ſacrifice vpon the aulter/ the remembraunce and thankes geuing for the fleaſhe / whiche be offered

fred for vs / and for the bloude whyche he ſhedde for vs vppon the Croſſe / as is in the ſame place/ and euidentlye there it maie appeare.

Another euidente and cleare place / wherein it appeareth that bythe Sacramentall breade/ whyche Chriſte called hys bodye / he meante a fygure of hys bodie / is vppon the thyrde Pſalme: Where Sancte Auguſtine ſpeaketh thus in plaine tearmes. Chriſte did admit Judas vnto the feaſt/ in the whiche he commended to his diſciples the fygure of hys bodye. Thys was Chriſtes laſte ſupper before hys Paſſion : Wherein he dydde ordayne the Sacrament of hys bodye / as all learned menne doe agree.

S. Auguſtine alſo in his 23. Epiſtle ad Bonifacium teacheth howe Sacramentes doe beare the names of the thinges wherof they be ſacraments/ both in Baptiſme/and in the Lordes table. Euen as we call euerie good fryday /the daye of Chriſtes paſſion: and euerie Eaſter day the daie of Chriſtes reſurrection. When in verie dede there was but one daie wherin he ſuffered / and one daie wherein he roſe. And why doe we then call them ſo which are not ſo in dede/but becauſe they are in like time/ and courſe of the yeare/as thoſe dais were wherin thoſe thinges wer done: Was Chriſt (ſaeth S. Auſtin/ offred any more but once: and he offred hiſelf: And

Auguſt. Epi. 23.

And yet in a ſacramente / or repreſentation/not onely euery ſolempne feaſt of Eaſter/but alſo euery daie/to the people he is offered. For if ſacramentes had not ſome ſimilitude /or likenes/of thoſe thinges wherof they be ſacramentes/they could in no wiſe be ſacramẽtes. And for their ſimilitudes/and likenes commẽly they haue the names of the thinges wherof they bee ſacramentes. Therfore / as after a certaine maner of ſpech/the ſacramente of Chriſtes bodie/is Chriſtes bodie/the ſacramente of Chriſtes bloud/is Chriſtes bloud/ ſo likewiſe the ſacrament of faith is faith.&c.

After this maner of ſpeache/as S. Auguſtine techeth in his queſtions Super Leuiticum/et contra adimantum / it is ſayed in ſcripture that ſeuen eares of corne be ſeuen yeares/ſeuen kyne be ſeuen yeares/and the rocke was Chriſte/and bloud is the ſoule: The whiche laſte ſaiynge(ſaieth S. Auſten) in his booke contra adimantum / is vnderſtanded to be ſpoken in a ſigne/or figure/for the Lorde himſelfe did not ſticke to ſaie /This is my bodie / when he gaue the ſigne of his bodie.

Qneſtion 57.

Cap. 13.

For we muſte not conſider in ſacramentes (ſaieth S. Auguſtine in an other place) what they be/but what they do ſignifie. For they be ſignes of things/ being one thing in themſelues /and yet ſignifiyng an other thing. For the heauenly breade (ſaieth he) ſpeakinge of the ſacramentall breade / by ſome maner

Contra Maximinum.lib.ca. 22.

ner of speach is called Christes bodye / when in ve-
rye dede it is the sacrament of the bodye / &c.

What can be more plaine / or more clearely spo-
ken / then are theis places of S. Augustine before
rehersed / if men were not obstinately bent to main-
teyne an vntrewth / and to receiue nothing what so
euer doth sett it fourth.

Yet one place more of S. Augustine will I alle-
dge which is verie cleare to this purpose / that Chri-
stes naturall bodye is in heauen and not here cor-
porally in the sacrament / and so lett him depart.

In his 50. Treatyse which he writeth vppon Tract. 50.
Jhoñ he teacheth plainly / and clearlie howe Christ in Ioan.
being both God and man / is both here after a cer-
taine maner / and yet in heauē / and not here in his
naturall bodye and substaunce which he tooke of
the blessed virgine Marie speking thus of Christ
and saing. By his diuine maiestye by his prouiden
ce / by his vnspeakable and inuisible grace / that is
fulfilled which he spake: Behold I am with yow
vnto the ende of the worlde. But as concerning
his fleash / whiche he tooke in his incarnation / as
towching that which was born of the virgine / as
concerning that which was apprehended by the
Jewes / and crucified vppon a tree / and taken dow
ne from the crosse / lapped in lynen clothes / and bu
ryed and rose agayn / and appeared after his resur-

recton/as coocerning that fleaſh he ſayed/ Ye ſhall not euer haue me with yow/ why ſo? For as concerning his fleaſhe he was conuerſaunt with his diſciples 40. dayes/ and they accompanying/ſeing/ and not following him / he went vpp into heauen and is not here. By the preſence of his diuine maieſtie he did not depart/ as concerning the preſence of his diuyne maieſtie we haue Chriſt euer with vs/ but as concerning the preſence of his fleaſh he ſaid truly to his diſciples/ye ſhall not euer haue me with yow. For as concerning the preſence of his fleaſhe/ the church had him but a fewe dayes/ nowe yt holdeth him by fayth/ thowgh it ſeeth him not.

Thus much S.Auguſtine ſpeketh repeting one thing ſo ofte / and all to declare / and teach/ howe we ſhould vnderſtand the maner of Chriſtes being here with vs / which is by his grace/by his prouidence / and by his diuine nature/ and howe he is abſent by his natural bodie/which was born of the virgine Marie/ dyed/and roſe for vs/ and is aſcended into heauē/ and ther ſitteth as is in tharticles of our faith on the right hand of god/and thenſe/and from none other place(ſaith S.Auguſtine) ſhall comme on the latter daye to iudge the quicke and the dead. At the which daye the righteous ſhall then lift vpp their heades/and the lighte of godes truth ſhall ſo ſhine/that falſehood/ and errors ſhalbe putte to perpetuall confuſion. Righteouſnes

teousnes shall haue the vpper hand / and trewth that daie shall beare awaie the victorie/all the Enemyes therof quyte ouerthrowen / to be troden vnder foote for euermore.

O Lord/Lord/I beseach the/hast this daye/thē shalt thow be glorifyed with the glorye dewe vnto thy holy name / and vnto thy diuine maiestie/ and we shall singe vnto the in all ioye and felicitee laude and prayse for euermore.

Here now wold I make an end/for methink S. Augustine is in this matter so full/ād playne/and of that authoritye / that it should not neade after this his declaration / being so firmely grownded vppon goddes word / and so well agreing with other awncyene awthours/ to bring in for the confirmation of this matter/anye moe. And yet(I sayed) I wold alledge three/ of the Latyne church/to testefye the truthe in this cause.

Nowe therfore the last of all shalbe Gelasius/ which was a Busshop of Rome/but one that was Busshopp of that Sea / before the wicked vsurpation/ and Tyrannye therof spredde / and brast owt abroade into all the worlde. For this man was before Bonifacius/yea ād Gregory the first: In whose daies/both corruption of doctrine/ and tyrannicall vsurpatiō did chiefly growe/and had the vpper hand. Gelasius.

Gelasius in an Epistle of the two natures of Christ/ contra Eutichen / writeth thus. The sacramentes of the bodie and bloud of Christ/ which we receue/ are godly thinges/ wherby / and by the same/ we are made partakers of the diuīe nature/ād yet neuertheles the substaunce / or nature / of the breade/and wyne doth not departe or go awaye.

Note thes wordes I beseach yow/ and cōsyder/ whether any thing can be more playnlye spoken/ then theis wordes be against the error of Transubstantiation: which is the grownd/and bitter roote whervppon springeth all the horrible errours before rehersed.

Wherfore seing that the falsehood hereof doth appeare so manyfestly / and by so many wayes/so plainely/so clearelie/and so fullye/that no man nedeth to be deceiued/ but he that will not see/or will not vnderstand. Let vs all that doo loue the truth/ embrase yt / and forsake the falsehed/ for he that loueth the truth / is of god / and the lacke of the loue therof / is the cause why God suffereth men to fall into errours / and to perish therin / yea and as S. Paule saith/ why he sendeth vnto them illusyons/ that they beleue lyes / vnto their owne condemnation: because (sayth he) they loued not the truthe. This truth/no dowbt/ is Goddes word/for Christ him self sayth / vnto his Father: Thy word is truthe / the loue / and light wherof / Almightye God

our

Heauenlye father giue vs / and lighten it in owr hartes / by his holye Spiryte / throwghe Jesus Christ our Lorde /

AMEN.

Faultes escaped in printing / and to be corrected / as foloweth.

The 3. leafe / pag. 1. 21. lyne / hym helfe / reade / himselfe.

In the seconde page. 9. lyne / ignoranee / reade / ignorance.

The 5. leafe / pag. 1. lib. 6. / trew wor: / reade / trew worde.

The 7. leafe / pag. 1. li. 9. / phaatasticall / reade / phantasticall.

The 13. leafe pag. 1. li. 13. / that is daungerouse / reade / that it is daungerouse.

The 16. leafe / pag. 2. lin. 19. / te remayne / reade / to remayne.

The 18. leafe / pag. 1. laste lyne / maye bones / reade marye bones.

The 21. leafe / pag. 2. lin. 25. / pophetes / reade prophetes.

The 24. leafe / pag. 1. li. 26. / thinke / thinke / putte for the thone thinke.

The 50. lea. pag. 2. li. 20. / Christes / reade / Christe.

The 53. lea. pag. 1. lin. 6. / whrein / reade wherin.

The 55. lea. pag. 2. li. 12. / misterers / reade misteries.

The 62. leafe pag. 2. li. 2 / as none hath done hiterto before hym / adde therũto. Neither yet anie other Catholike man after hym.